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THE CHRONICLE

EDITORIAL

VOL. XXIV. NOVEMBER, 1923 No. 1

THE POWER OF FAITH

In an interesting article in the August *Atlantic Monthly*, Mr. Philip Cabot tells with remarkable persuasiveness of his restoration to health through a reawakened consciousness of the importance of religion in one's existence. The narrative is the confession of faith of an educated gentleman.

While Mr. Cabot does not explicitly state the nature of his malady, from his statement that Americans as a whole live a high-strung life and that his own way of living did not differ much from that of his neighbors, one derives the impression that his trouble was of a nervous character. If we are right in this surmise it is easily explained how a revived interest in the value of worship of God brought with it an amelioration of his condition. What we are asked to consider is a kind of mind cure.

This is evidenced by the emphasis laid by Mr. Cabot upon the importance of the subconscious mind. To him this subliminal self is largely responsible for our physical as well as our spiritual well-being. For some reason he seems to identify the subconscious self with the soul. This subconscious self he instructed daily, apparently morning and night, by speaking aloud to it. In other words, Mr. Cabot seems to have undertaken to control his daily life by anticipating its needs as it were and thus assuring it the proper direction it needed.

Such a procedure seems not far from auto-suggestion and we are inclined to think that the same return to health might have been assured to one who had not coupled this treatment with a recognition of the beneficence of God.

This is not in any way to belittle the truthfulness of Mr. Cabot's statement that his cure was involved with the return to a religious point of view —only it is possible to conceive that by self-control of a character similar to that practised by this gentleman one who was not particularly religious might restore himself to health—provided the illness was of a nervous nature.

The text of this article in the *Atlantic Monthly* is that loss of Faith is responsible not only for our social evils, but also for our personal disabilities. It is, one must confess, somewhat startling to see "quantity production" and the loss of "joy of labor" laid to the door of a lost faith. We had supposed that quantity production resulted from the necessity of discounting the rising cost of labor, which was occasioned not by a loss of faith in God but by a desire to better one's physical condition. It is hard to see how quantity production necessarily implies a decaying faith. That "joy of labor" should disappear with quantity production is inevitable, because it is impossible for a workman to retain an enthusiasm in his work when endless and monotonous repetition preclude a feeling of creation of the whole. The loss of the joy in labor arises not from a

loss of faith, but from the entailed monotony of repetitious work.

It is interesting to note that Mr. Cabot assigns this loss of religious faith as the cause of the great war: and it is likewise interesting to observe that the blame for the war is not confined to one nation, as most of us thought, but is to be distributed equally to Europe in general.

In spite of these faulty premises there are some interesting streaks of New England common sense in the narrative—like the streaks of lean meat in a slice of bacon. Thus when the writer says, "I think we must admit that the verbal prayers of confession, humiliation and self-abasement resemble soliloquy, and they must be practised with discretion", we can subscribe to the statement because we know that if the mind is open to suggestion, the repeated suggestion of inferiority is likely to produce an unwholesome effect upon the subject. This is particularly true if we assent to the assertion that "an important aspect of prayer is the clear and explicit instruction of the sub-conscious as to what we intend to be our dominant desire in order that it may be accomplished."

Most of us will be somewhat curiously practical in the way in which, according to Mr. Cabot, one should prepare for prayer. "I find", says he, "therefore, that for me an important part of the preparation for worship is the soliloquy, night and morning, in which I definitely instruct my subconscious as to the results of my conscious thinking about my daily life". Soliloquy of this sort is not exactly prayer: it is rather the preparation for prayer by laying the foundation for dominant desire; but such a dominant desire, expressed in the constant work of our lives, is a prerequisite of worship and effective prayer. Prayer, according to the writer, will not be answered unless the object prayed for is deeply desired.

What seems to have occurred in Mr. Cabot's case, is a confusion of autosuggestion and prayer. Undoubtedly the former did much to improve his physical condition: and undoubtedly prayer had much to do with his cure by producing in his mind a reposeful state. Recognition of the beneficence and all-embracing power of God go far to produce in anyone a feeling of security and rest.

"ACCESS TO GOD"

It may not be widely spread yet—in fact it is probably only a freakish and small circle,—but there are some in the Episcopal Church,—restless souls doomed to be with us for a time,—who assume to themselves the dubious privilege of praying to the saints. As yet, this practice may not supersede prayers to God, but the history of the custom is altogether in favor of ultimately "cutting" God out of the sacred patrons to whom prayer should be made. Probably such prayers do no harm, unless by way of switching the great objective. But neither do they do good, unless it be to give a degree of personal comfort to the one who is praying, in the sense of a boomerang. There is harm enough in the fact that they tend to weaken the faith that there is for everybody direct and personal access to the God with whom all things are possible. There is justifiable human nature in the feeling of defeat or offence which one has when he goes to an office and seeks a much desired interview with the head, only to be told to see some under secretary. Nor does a correspondent feel particularly comfortable to realize

that his confidential letters are read first by the girl stenographer or typist. By the same token the better type of Christianity has always rejoiced in the belief that there is nobody one is obliged to see before coming into the presence of the Divine One! It is this freedom of access to God that has been the age long point of attack by all priestcraft, and just at present the attackers are using certain very human traits as a means of bolstering up the pretended necessity of making an onslaught on religious freedom.

A HOPELESS ORGAN

The *American Church Monthly*, organ of party Catholics, has some doleful utterances in a recent issue. Among other things, it declares that "there is no hope for religion outside of the Holy Catholic Church of Jesus Christ. Protestantism has already dissolved into Liberalism." It adds to that another sad bit: "The best thinkers of today warn us of the impending ruin of our race and culture. Most of them, not being Catholics, have no remedy." One has to stop and ask himself who are our best thinkers, and why, if they think best, do they not join a few Catholics and save the world? Or is "best" thinking not allowable among "Catholics"? It is a pathetically lost world, to hear them tell it.

MODERNISM AS IS

A writer in the *American Church Monthly* gives an interesting revelation of his own private hates. Speaking of certain scholarly and reverent ways of discovering and disseminating truth, he exhorts, with no softening of the pedals, "Fight these tendencies of Modern Thought to the last ditch." There is no compromise there. One can imagine the faithful fighter leaping from ditch to ditch with muddy feet and blood in his eye. Why did he not choose a better scene of battle? Flanders field has such a poetic sound, and gentlemen and scholars always prefer such expressions as "field of thought", "realms of truth", etc. Our Lord loved the flowers of the field. He loved workers in them. He fought no one but religious bigots and hypocrites, and even they might come in under His favorite illustrations, "Other sheep I have: them also I must bring"; or "I came not to destroy but to fulfill"; or "He that is not against us is with us"; or "Let both grow together till the harvest." Not much in these about fighting to the last ditch against people who at least are no worse than the samaritan woman who "talked up to" Jesus on behalf of truth as she had known it.

ANGLO-CATHOLIC CONGRESS CONCLUSIONS

One must draw certain conclusions and inferences from the recent Anglo-Catholic Congress held in London the latter part of the Summer just passed. Elsewhere in this issue of *The Chronicle* we reprint comments upon the same, largely and properly drawn from English sources.

Throughout its proceedings and varied performances the evidence was convincing that the Congress represented an aggressive spirit of propaganda in behalf of an ecclesiastical party obsessed with separatist desires and ambitions.

A certain wilfulness on the part of the inner circle of leaders was evident when the printed program revealed a large share of Mariolatry Hymns. This brought a protest from the Bishop of London and others. Another happy illustration of the same partisan waywardness found expression in Dr. Weston's (Bishop of Zanzibar) telegram to the Bishop of Rome, which was re-

ceived with silent treatment on the part of the Pontiff of the city of the seven hills, but created an impression of profound distrust throughout the Anglican communion, and aroused suspicions in the minds even of many who were in attendance at the Congress.

The obeisance made to prelates in procession wearing massive rings, large bejewelled crosses, gorgeous mitres, a mass of vestment-paraphernalia and preceded by pastoral staff and crucifix bearers, including prostration kneelings and hand kissings, by certain groups of emotional men and women—seems to us to have been largely a pathological demonstration. Certainly it has no relation to a simple faith in Jesus Christ, nor was it a healthy manifestation of zeal for spiritual things in His church. It was too barbaric to be Christian in essentials.

Because, perhaps, of some of these things the Congress revealed a split in the Catholic ranks. There are now two groups,—the Extremists and the Moderates,—those who want to Romanize the Anglican Church, and those who refuse to follow this program to its logical conclusions.

The Congress has a bearing upon the peace and well-being of the Protestant Episcopal Church in the United States for the reason that a small group from this church, including clergymen and laymen, attended as delegates. How were they sent, whom did they represent? What do they represent? Certainly not the intelligent sentiment and feeling of the vast majority of the clergy of this church. Certainly not the intelligent laity. By process of elimination, therefore, these delegates must have represented an active, aggressive minority of Catholics in our Church who hope to carry on the extremist propaganda here that their fellow extremists in the Church of England are pressing so hard.

The proposed "Priests' Conference" may be the first step, and then if sacerdotal power grows sufficiently an "American-Catholic" Congress may follow. Is this the program for our church and country? Why do not these men and their followers or sympathizers make a straightforward statement of their aims and purposes? We feel sure that it would then sober them to know where the real leaders and thinkers, both clerical and lay, in this church stand. And then if they are obdurate they might be permitted to go their own way whither their prejudices and prepossessions carry them.

THINGS TO SACRIFICE

The *Living Church* occasionally says things we agree with and we like to note them. Discussing the resignation of Bishop Root to take up what seems a larger work in the interests of Christian unity, the Milwaukee Weekly says sententiously: "There are some things that we can sacrifice in the interests of Christian unity, and there are some that we cannot." This is a statement every Christian ought to accept. The question is, What are the things that we can and cannot sacrifice? St. Paul was ready to sacrifice his chances of salvation if some others could be thereby helped. Is the giving up of a missionary bishopric in China the equivalent of sacrificing life eternal? We are a sorry lot in attachment to some things. Would we give up surplices for the sake of unity? We hope so. Would we give up the incomparable Prayer Book? Again, we hope so. Would we give up bishops? Some of them, yes. Would we give up our notions of ecclesiastical prerogative? We certainly hope so.

But the list would be too long if fully

enumerated. When it comes to what we would not give up, the smaller we can make the catalogue the better. Doubtless we would, like wrestling Israel, refuse to let God go. Like Peter, we would gladly say of Jesus, in a time more troublesome even than Peter's, "Lord, to whom shall we go if not to Thee?" Would we give up eternal life? We are not so good as St. Paul, and the answer is, hardly! Would we give up trying to be good? Not the effort, at least!

NATION-WIDE CAMPAIGNS If one is not an enthusiast for the National Council's ways of doing things he is apt to be troubled a bit as to wasted energy and misdirected effort. There are not a few churchmen whose minds run just that way at present, nor is it altogether among the clergy, who resent the constant demand for questionnaires and reports, or who deprecate fussy new campaigns upsetting to the peace and prosperity of already too much bestirred parishes. Some of the critics are those who work hardest and accomplish most in response to the new organization demands. They doubt the wisdom of the whole thing, and are unable to see success as the end of the long pull of years. At any rate, it is a justifiable feeling which prompts such anxious critics to wonder what would become of the same energy and enthusiasm, now absorbed by routine efforts to fulfil legalized contemporary plans, if it were put into a courageous effort to be more spiritual and more devoted to Christ and human need, with a sort of aloof indifference to money raising in itself? The history of church work reveals the greatest success in material things on the side of the least direct effort to acquire them. Have we not put the cart before the horse? The workers at the front say "no." But the general public is inclined to see it otherwise, and the general public may as likely be right as wrong in such matters.

BODY AND SOUL CLINIC At St. Mark's-in-the-Bouwerie, New York City, a remarkable Clinic for the nervously afflicted is being conducted under a joint co-operative plan of the parish of which The Rev. William Norman Guthrie is Rector, and the National Association for the Advancement of Scientific Healing of which Dr. Edward S. Cowles, a distinguished specialist, is Director. A short article in this issue of *The Chronicle* gives certain amazing facts concerning the success of this sane, humane and Christian venture.

No effort yet made by the Protestant Episcopal Church or any other American Church is comparable to this venture of science and faith. It stands alone as the most progressive, intelligent and generous program in Christian Healing, yet ventured upon in the United States.

Barring unforseen incidents and unjustified ecclesiastical meddlings there seems to be a great future for this work.

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The science of medicine goes hand in hand with a simple setting forth of Christ's teachings. Herein is great strength—a real vital coalition of science and religion.

Dr. Cowles at last General Convention of the Protestant Episcopal Church was appointed a member of a Special and Joint Commission on the Ministry of Healing.

If a report is called for at next Gen-

eral Convention, we venture to predict that Dr. Cowles' report will be one of the most dramatic and encouraging incidents of Convention.

The whole Church should honor him and St. Mark's Church for the devoted self-sacrificing work, so splendidly scientific, so truly religious.

HELP GREECE

The terrible Smyrna disaster of September, 1922, has resulted in the removal of over a million and a quarter of Christian refugees to Greece. These have come from all parts of the Turkish Empire and not alone from the Smyrna district, Turkey having highly resolved under Kemal Pasha, as it did in 1915 under Envers Bey, that no Christian, unless dead, should remain on Turkish soil. These refugees are the wretched remnants of the once prosperous Armenian and Greek communities, numbering several million souls, that dotted Asia Minor from the Aegean to the Caucasus.

The exodus which began in panic still goes on, but now under the sanction of the treaties signed at Lausanne by the Christian Powers. When Mr. Grew signed the treaty he had negotiated for the United States, not a shred of protection was left for the unhappy Christians, our friends in the great war, who still survived in Turkish Asia; for we, like the European Powers, had abandoned our original demand that the Christian minorities should be guaranteed their lives and elementary rights as Turkish subjects. The hideous "exchange of populations" was agreed to. At the present moment the ports of the Black Sea are crowded with fleeing victims of the treaties, almost as destitute as the war's victim of a year ago and really more unfortunate. Greece, their only possible asylum, has little shelter left to offer and no bread.

Thus the burden, which before seemed insupportable for so small and poor a country as Greece, is daily becoming heavier. And, strange to say, the helpers are becoming fewer. For America, most able of all the nations to give help, has officially declared that the "emergency" is over, and the American Red Cross, as an emergency organization, has withdrawn from Greece. There is grave danger that this act will be misinterpreted, and that the sources of American benevolence will be dried up at the very time when the situation calls for the most generous giving.

It is worth while to recall a few facts. The Near East Relief was the first American organization in the field after the Smyrna fire, sharing with the U. S. Navy in the first work of rescue. In Athens an efficient emergency relief committee of Americans carried on for over two months, until the American Red Cross arrived in November. From that time the American Red Cross played the leading role, the Near East Relief confining its activities in Greece more and more to a definite child welfare programme, and the American Women Hospitals under Dr. Esther Lovejoy taking its own special field. There were several European agencies in the field also. The American Red Cross spent in Greece up to the time of its withdrawal the sum of $3,000,000. But the greater part of the burden was cheerfully assumed by the poorest country of all, Greece, whose expenditure has been easily twice that of all the outside relief agencies combined.

On March 30, Secretary Hughes addressed a note to the Ambassadors of England, France and Italy on the subject of this refugee problem. He very justly urges that mass feeding and similar emergency relief measures should as

soon as possible give way to the constructive work of establishing the refugees in permanent homes, and to that end announces that the American Red Cross will terminate its emergency relief work in Greece on June 30. "At the present time," he says, "more than 500,000 refugees are dependent entirely upon food supplies furnished by the Red Cross." The constructive problem being beyond the scope of private relief agencies, he invites an exchange of views as to practical measures of co-operation. And this definite promise is given: "If a constructive plan can be worked out for an apportionment of the task and for the gradual solution of the refugee problem, American relief agencies will be ready to co-operate, even after the termination of the emergency relief work of the American Red Cross on June 30 next."

Since the Near East Relief was prepared, as Mr. Hughes states in this note, to go on with its child welfare and orphan work in any event, the promise of co-operation by "American relief agencies" "if a constructive plan can be worked out" must refer to the American Red Cross. But the Red Cross is taking no part in the constructive plan drawn up and soon to be put into operation by the League of Nations. There seems to be some lack of co-operation right here at home; and Greece must suffer for it.

If the American Red Cross is, for some reason not apparent to us, disinclined to redeem the promise of Secretary Hughes, let us suggest that the Department of State make this the occasion for redeeming to Greece an obligation into which it itself entered when Greece was a factor in winning the war.

It will be remembered that Greece unofficially went into the war in 1916 when Venizelos collected volunteers and placed them at the disposal of the Allies at Saloniki. England and France then advanced to Venizelos the funds with which to keep his small army in the field. In 1917 Greece officially entered the war, and maintained some 200,000 men at the Saloniki front and a useful navy in the Aegean. To provide the expenses of the year 1918, England, France and the United States signed a contract to establish credits of approximately $50,000,000 each and agreed to make payment in cash six months after the conclusion of peace. The United States holds Greece's note for the full amount, but has paid only $15,000,000. The $35,000,000 which is still held in the Treasury of the United States to the credit of Greece, and was due and payable according to the contract nearly two years ago, would go a long way toward the care and rehabilitation of the refugees!

Meanwhile, the Winter is near at hand and a million refugees, one-half of whom were a few months ago entirely dependent upon the American Red Cross for food, are now deprived of that ration. It will be at least three months before the League of Nations' plan can be put into operation. Mussolini has taken from the depleted Greek treasury, as the price of the return of Corfu, almost the amount which the Red Cross spent in Greece on the refugees.

It is a most serious emergency, and for reasons difficult to imagine we are not helping as we should. For this reason there has come into being an association known as the American Friends of Greece. All its officers serve without pay. Its Chairman is Edward Capps, former Minister to Greece, and in 1918 the American Red Cross Commissioner to Greece. Its Honorary Committee includes some of the most distinguished men in the country.

This association proposes to help Greece in her tremendous task of housing and eventually assimilating the Christians who have been expelled or have fled from Turkey. "The sole offence of these people is that they are Christians and sympathized with the Allies in the war."

It is high time that we recognize the impending suffering and do our best to assist. We can do this by co-operating with the American Friends of Greece.

ITALIAN FOLLY

For some reason, best known to himself, Signor Mussolini has seen fit to present to Greece, because of the assassination of certain Italian officers, terms that no self-respecting nation could possibly accept. So insolent in fact are the demands that one can easily imagine that the Italian Premier hopes that Greece will not acquiesce. This will make it possible for the Italians to remain in occupation of Corfu, which they outrageously bombarded and seized, and thus fulfil an old Italian dream—the complete control of the Adriatic. It is well known that Signor Mussolini has repeatedly asserted his desire that the Mediterranean be *mare nostrum*. Still in the minds of some Italians lurks the recollection of antique Roman imperialism.

All this is unfortunate because one grain of common sense should inform Signor Mussolini that the world would never consent to an Italian control of the Mediterranean. It is particularly unfortunate because Italy has expressed her intention to flout the League of Nations of which she is a signatory. It is particularly unfortunate because the world knows that exhausted Greece cannot fight, if she would. As a result Italy makes herself out not only a sophist as touching the League and a swash-buckling bully in her relations with unhappy Greece. Both of these facts can only injure her in the estimation of the world.

There is another explanation of Italy's foolish act. If she is not motivated by the mad dream of imperialism, then this bluster is for home consumption. Mussolini came into power on the wave of revolution which rose against the vacillating, weak-kneed policies of the previous government. He came in frankly as a dictator. He can live as a dictator only so long as popular enthusiasm sustains him. He has unquestionably done marvels for the redemption of his country. He has broken the back of bolshevism, taught the people the necessity of work and actually made the country economize. Work and economy can be popular so long as national fervor burns brightly; but work and economy pall after the flame weakens. It is therefore easy for an iron-fisted dictator to become unpopular. Once unpopular his fate is sealed.

Knowing this Mussolini must preserve the spirit of self-consecration to one's country stimulated in the minds of his countrymen; and one of the easiest ways to accomplish this is to create a wave of national feeling against a foreign foe. This always unites a people. This always diverts the popular mind from internal troubles.

It is to be hoped that the latter reason is not true. If true it implies a willingness on Mussolini's part to involve Europe in the perils of war for the sake of maintaining himself as dictator.

On the other hand, it is disappointing to think that Italy has been stung by imperialism. In either case she has come perilously near forfeiting the respect of the world. And to no avail

for the reason that neither England nor France can afford to permit Italy to upset the peace of Europe and therefore must inevitably rebuke and if necessary chastise her.

OPERATOR AND MINER

Without questioning the possibility that the miner may have a grievance and the operator may be an oppressor, the public is beginning to weary of a strife in which confessedly both parties to the struggle intend to use the discomfort of the public at large as a club to coerce the other into submission.

It all brings out the question whether the time must not come soon when such things as coal, oil and other necessities must not be under some kind of government control. There comes a time when the individual ceases to count in the face of the community's need.

The whole trouble boils down to the fact that human nature is so constituted that only in rare instances does it refuse to tyrannize when one finds oneself in a dominating position.

We no longer need to worry over the down-trodden workman. So thoroughly organized is he that labor now is the dictator, and we regret to say, quite as much the tyrant as capital has been accused of being. Christian charity is not over-conspicuous as an attribute of either. Until it is we can hope for no solution of the so-called labor problem except by removing both labor and capital from those controlling positions which permit them to direct the destinies of certain industries in such a way as to mete out hardship and injustice to the public and the nation.

WHY EUROPE DISLIKES US

To our question, "What is the English feeling toward us?", a certain Briton replied that it was one of mystification. We had originated the idea of the League, and then repudiated it. We had insisted on a complete payment of Europe's financial debt to us when as a matter of fact the money was used in our interest as well as in that of our Allies. England has received no payments from her debtors, to whom she lent much of the money obtained from us, yet our statesmen and many of our citizens are insistent upon the last pound of flesh. That it is going to take England some sixty-six years to meet this obligation when it was not entirely for herself, makes her wonder why we cannot be a little more disinterested.

Yet the Englishman, on the whole, does not complain. He plugs along meeting his debts on time by taxation —a fifty per cent. tax on postage, a four per cent. tax on all checks, etc.

So far as England can make out we claim to be altruists, yet we insist upon the last penny owed us.

As a matter of fact we don't figure very heroically when it comes to our relations to the rest of the world.

We wonder if this man is merely reacting to a preconceived notion that the dollar sign is our national emblem or if his state of mind is due to a recent visit to several industrial cities of the middle west, where wealth is new and men are proud of it.

THE PROTESTANT EPISCOPAL CHURCH CALLS FOR $500,000. TO BE USED NOW IN JAPAN. WE SHOULD HELP RAISE THIS AMOUNT, ALL OF US.

Can God Pray to God?

By FREDERICK A. WRIGHT.

"Can God pray to God?" This is typical of the questions which are asked by thinking men to-day. Nobody denies that our Saviour prayed to His Heavenly Father. Is it thinkable, we are asked, that He could have done so if He were God? Such a thought involves the question whether the doctrine that our Lord Jesus Christ was, in the fullest and completest sense, God Incarnate, is thinkable and possible. The writer of this paper believes that it is not only thinkable and possible, but that it is true, and that it is not only true, but that it is the most beautiful, most glorious and most beneficent truth that ever entered the human mind. He believes that it rose on the darkness of human life like the sun at dawn with healing in its wings.

It is desirable that those who partake of the joyful and radiant enthusiasm of this uplifting Gospel should be able to meet fairly, examine sincerely and answer honestly the question which is asked of them, "Is it not unthinkable that God can pray to God?" For the sake of clearness let us put the argument which is implied by the question of our theological opponents in the form of a syllogism. The question implies the following arguments, namely:

1. God is absolutely an individual.
2. An individual evidently cannot offer a petition to himself.
3. Therefore God cannot pray to God.
4. Jesus did pray to God.
5. Therefore Jesus was not God.

Can we answer such an argument? I think that we can, and it is the object of this paper to try to do so. It may be said, in passing, that this paper is not an attack upon any man who may advance such an argument. It is an attack upon the argument itself. It is not in the slightest degree an *argumentum ad hominem;* it is purely an *argumentum ad rem.* I believe that the argument is in the minds of many people. I wish to reply to it.

Now it seems quite clear that if proposition I is admitted, the statement, namely, that God is absolutely an individual, then all the other propositions logically and inevitably follow. If the unity of God is entirely unmodified and completely absolute, then the argument is perfectly sound. I therefore direct my attack entirely against the first proposition, namely the proposition that God is absolutely an individual, and I direct my attack entirely against one word in this proposition, namely the word "*absolutely.*" God is one, but His unity is not so absolute but that it admits the existence in it of three persons.

I write from the standpoint of the ordinary Christian. I believe, as the ordinary Christian believes, that the words of our Prayer Book are true. God is "not one only Person, but three Persons in one Substance." I do not greatly care whether you use the term persons or hypostases, or prosopa. The point is that the distinction between these three Persons is such that these Persons or Hypostases may have *social* communion each with the other, *that God can pray to God.* That is the very essence of the doctrine. There is nothing new about this question of the possibility of social relation in the substance of the Godhead. The radicals of our day are not the first people who ever thought of these questions. St. Augustine discussed them at length. He insisted that God is one in substance. He went very far indeed. He grazed the edge of heresy in that direction. But he was very careful to make it quite

clear that, though he insisted on the unity of God, yet his conception of God was *social,* and that he did not accept any theology which was so absolutely individualistic as to exclude all social relationship from the Godhead. The very essence of the Christian faith is involved in this question, "Can God pray to God?" The very essence of the Christian faith is the belief that love and fellowship are supreme and dominant and eternal and divine, and are, and always have been, characteristics of God Himself. St. Augustine felt this so strongly that he said, *Ubi amor, ibi Trinitas,* where love is there is the Trinity, or "there is *a* trinity", a three-fold existence, the one loving, the one loved, and the quality of love. He was quite in *accord* with the whole church in insisting that the *social relation* of love was an essential quality of the Deity.

There are at least three very grave objections to the doctrine that the Deity is so absolutely an individual that God cannot pray to God. The first objection is that it is unsocial, and is thus diametrically opposed to the whole sociological development which is the glory of our modern age. The second objection to the absolutely individualistic conception of God is that such a conception is unethical. It fails to recognize love as an eternal and essential attribute of God. It asks us to believe that God was devoid of love until after He had created someone whom He could love. It asks us, moreover, to believe that God was the kind of a heavenly Father that would be content to remain Himself removed from the sorrow and sin and pain and shame which His children were suffering, instead of coming into the turmoil Himself in the way in which Jesus came. In the vast war with pain and sin, it asks us to believe that God sent a substitute instead of coming as a volunteer. The third objection to this doctrine is philosophical, and psychological. A mind can exist only by virtue of that to which it is related. It is simply impossible that a mind can exist without anything or any person other than itself to perceive or love or think of. We are asked, "Is it not unthinkable that God can pray to God?" I reply that what is really unthinkable is the undifferentiated absolute which is suggested by such a question. A God that had no social relation with Himself could not have existed from eternity. Let me then summarize my objections to the unitarian conception of God which is suggested in the question, "Is it not unthinkable that God can pray to God?" There are three objections; first, that it is unsocial, second, that it is unethical, and third, that it is inherently impossible.

Now just a word about the doctrine of the Trinity as it is expressed in the Prayer Book. It was not, as is sometimes thought, the result of an intellectual exercise in philosophical speculation. It was the result of the study of the life and words of our Saviour, as we find them in the Gospel, and the conviction of the human mind that that life was the life of God, and that those words were the words of God. It was the result of an honest and reverent effort to answer the question "Is it thinkable that God can pray to God?" It was the result of an effort made by minds of first-class power to show how it is believable that Jesus was God as those who read His life can see that He is. It was the result of a very well-considered effort to attain a social conception of God. It is the only satisfactory answer to the problems involved in such an effort. Men may take various positions in regard to the doctrine of God. They may be Atheists, or

Agnostics, or Unitarians or Arians or Trinitarians. Atheism and Agnosticism utterly fail to satisfy the religious instincts and aspirations of mankind, and are completely destructive of all that makes life worth living, and may be dismissed from the minds of religious people who have at heart the welfare of humanity. The Unitarian belief falls far behind, if it does not absolutely miss, the uplifting inspiration of the Christian conception of a self-sacrificing God, whose most essential and eternal quality is love, and of a humanity sanctified and glorified by a divine Incarnation; and besides this it does not fit the facts of the life of Christ which was divine not only as the life of other good men is divine by the indwelling of the immanent God, but in a unique way. The Arian doctrine that the Christ is of similar substance with God, but not identical with God, a third being, (between man and God) has a kind of inherent improbability which makes it almost unbelievable any way. Moreover the social and moral qualities which it attributes to the Christ are evidently superior to the absolute and creative qualities which it ascribes to God. It does more violence to our conception of God than it does to our conception of Christ. While formally recognizing the Father as God, it actually transfers the most divine of all conceivable qualities to a Christ who is theoretically His subordinate but actually above Him. Now this is an impossible conception. There is a widespread prejudice against the doctrine of the Trinity. This prejudice is not reasonable, and it is hard to see how even those who share it, if they examine carefully and thoughtfully what they believe about God, can avoid the Trinitarian doctrine of the Nicean Creed. Every logical discussion of the belief in God as seen in the light of the life of our Saviour, points straight to the Nicean doctrine of the Trinity. This doctrine is based upon the spiritual instincts of the human heart which testify to us that God is one God and yet that love is an essential quality of His personality, and that He dwells in our hearts by faith, to comfort, to sanctify and to bless. In St. Paul's words; by manifestation of the truth it commends itself to the universal conscience of humanity in the sight of God. (II Cor. IV 2, *pasan suneidesin anthropon*).

It is capable of binding the Church together in a magnificent liberty. It is to be supposed that if the church is to exist at all, and be anything more than a social club for the mutual amusement of the members, it must stand for some doctrine. This doctrine that Jesus Christ is God is the truth upon which the whole church has been built. It has the advantage of being true and therefore theological investigations will not overturn it. It has the advantage of being beneficent so that it appeals to the hearts and consciences as well as to the minds of men. Churchmen who regard this doctrine as fundamental may consider without perturbation or alarm all questions of church polity, liturgical development and practice, verbal inspiration and other matters which have so grievously divided Christians. No doubt there are some men who are not very enthusiastic in their worship of our Lord and who are therefore liberal in church matters, because they do not care much about them anyway. But there are other men who are theological and ecclesiastical liberals for a precisely opposite reason. They are so enthusiastic in their love and adoration of our Lord, that they desire to fraternize with all others who love and adore Him even if they differ widely from them in lesser matters. A man who clearly believes this doctrine of the Incarnation

can afford to regard with composure any discussions of the extent to which God may or may not have emptied His life of glory or knowledge or power or of any other quality which is not necessarily a moral quality when He became incarnate. A discussion whether Jesus had the full power of God need not disturb us. It does not touch the doctrine of the Incarnation, for the Incarnation is not a question of *what* Christ *had*; it is a question of *who* Christ *was*. If a man loves and worships and believes in Jesus Christ as his God and Saviour and is a good man morally and believes in a future life whose promise we find in the Gospel, then he belongs with us, and we ought to take him in and make him welcome and not quarrel with him even if he brings a lot of queer or even obstreperous vagaries with him. This has been the position of the Broad Church party. To forsake it for a vague Unitarianism would be a quick and effective way to commit ecclesiastical suicide.

The belief that God Himself became man and lived our human life and suffered and died for us on earth, and that His Holy Spirit dwells in the hearts of the faithful is the only effective redeeming power that the world has ever known. It brought a conception of human sanctity and human rights which has been the basis of the only efforts which have ever been successful in establishing human liberty. It made democracy possible. It is the only power capable of overcoming cruelty, indecency and wickedness in the heart of man, and of eradicating them from his life. It turns sinners into saints. Holding up the great example of God Himself, it teaches sympathy and kindness to all. It tells us when we see some unfortunate brother to "put ourselves in his place," just as God put Himself in our place and shared the sufferings of humanity. Thus it has been the inspiration of the most effective mutual help that has ever existed among men. It is manifestly the only force which can make or keep so intricate a thing as modern civilized life beneficent and joyous and just and pure. It is the comfort of the grief-stricken and the solace of the lonely. It spreads love and hope everywhere. It brings men under (or rather up into) the rule of a divine Master "whose service is perfect freedom", of whom it is simply the fact that

Blessings abound where'er He reigns,
The prisoner leaps to burst his chains,
The weary find eternal rest,
And all the sons of want are blest.

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Mysticism

ARTICLE II THE PAGAN PREPARATION

By WOODBRIDGE RILEY, Ph.D.

Such is the case of the defense, the definitions of mysticism given by their advocates and supplemented by their own words. Over against this should be put the statements of the hostile critic. It is the latter, in the language of Robert Vaughan in his "Hours with the Mystics", who presents these charges against the mystics: "That they are enthusiasts with their visions; pretended prophets with their claims of inspiration; wonder workers with theurgic formulas; philosophers who believe themselves organs of the world's soul, and their systems an evolution of deity."

To these misconceptions we shall return later. Meanwhile with these various points, positive and negative, we have the critical apparatus for determining the worth of historic mysticism. Nevertheless, there is one charge that should be met at the start and that is the unpracticality of the cult. This can be met both by particulars and in a general way. For instance take three specific cases in our own land, John Woolman talked often of divine intuition and "spiritual frames", at the same time he gave most practical advice towards the undermining of slavery—"That great building, slowly erected in wrong." Again William Penn wrote his book entitled "No Cross, No Crown" and was willing to go to the Tower for his views. He also founded Philadelphia as a practical harbor of refuge for the persecuted and oppressed. Finally Jonathan Edwards, the Puritan "Saint of New England", generally accounted among the most speculative of dreamers, actually gave the most practical advice for the employment of colonial troops in the expedition against Louisburg. Particular points like this are often forgotten. They are to be supplemented by the general practicality of mysticism. Though one may be without any experience of the interior or hidden life, may balk at "vision without comprehension", yet, in a broad way, the subject can be understood as filling an actual demand, a felt need of the human soul. Such an attitude, at any rate, furnishes the proper approach to the rise of mysticism in its historical setting.

To this setting in the western world we now have recourse, not in what is called "a spirit of piety with its face fixed on the past", but in a spirit of disinterested curiosity, with the aim of understanding a difficult subject. The prime difficulty lies in steering a straight course amid conflicting currents of influence. Here the safe mean lies between sentimentalism and skepticism. Some say that the early Christian mysticism was nothing but a continuity of pagan thought; others that the mysticism of classical antiquity was nothing but a medley of Orphic, Pythagorean, and Eleusinian mysteries. The last statement is unjust for such men as Epaminondas, Pericles and Plato were severally interested, if not inspired, by these movements. But the guiding thread into this obscure world of thought is hard to find, unless one seeks in the Platonic Dialogues certain hints of antique lore which were carried on into the future. Such hints are manifestly found in the Phaedo. In this famous discussion on the immortality of the soul certain doctrines are evolved which had a profound influence on the later development of the movement. In this dialogue Socrates

teaches that the soul is the gift of God; that being intrinsically a superior element it is encumbered by the body. Or as Socrates asks Simmias: "Is it not by reasoning that the soul embraces truth? And does it not reason better than before when 'tis not encumbered by seeing or hearing, pain or pleasure? When shut up within itself, it bids adieu to the body, and entertains as little correspondence with it as possible, and pursues the knowledge of things without touching them."

Here is an early hint of the mind's power of abstraction—that power which a later Platonizer, Philo the Jew, calls a philosophic effort leading to that beatific vision which brings one nearest to God. Plato's influence on the church was so great that later he was patronizingly called a Christian unconscious of his Christianity. To this one might retort that he who said this was a Platonist unconscious of his Platonism, for the very vocabulary of Christian mysticism was borrowed from the Academy.

The historian of philosophy recognizes these positive influences; he also recognizes other influences by their very negations. These are the two later developments of Stoicism and Epicureanism, the one emphasizing duty, the other pleasure, yet neither satisfying the soul in its ultimate quest. Duty and pleasure are opposite angles of a triangle whose base rests on the earth; they form real parts but not the whole of that complete figure whose apex points towards the celestial vision. These movements in themselves are not to be despised. As Mayor has pointed out, they were safeguards against changes in Greek life—the conquests of Alexander which shook the old Greek law of the state, and the influence of oriental thought which shook the old Greek religion. So the problem was to find some substitute for the lost religion and some restraint against the rule of brute force brought in by the over lordship of Macedonia and Rome.

Such was the historic setting. In the case of Stoicism the rigors of its system were obviously extreme. It taught that the individual is under iron necessity; that man is a puppet in a show where Fate pulls the strings. By consequence, under extreme duress, the individual is justified in a cold-blooded resignation to self-annihilation. This, it should be noted, is a far cry from the kindly humane spirit of Plato, for as Socrates declares to Cebes, though the soul in essence be separate from the body, man has no right to bring about that separation, for "God has put us in this life, as in a post which we cannot quit without His leave".

Justification of suicide is the breaking point of Stoicism. Its strong point is its cosmopolitan spirit. Zeno's prophecy for the future was for one life and one world, when all men were to be looked upon as countrymen and fellow-citizens; one united flock guided by a common law. This reminds one of the mystic brotherhood, the fellowship of the brethren of the common life, a noble ideal to be contrasted with that sorry ideal of individual mysticism where the selfish seeker after the supreme unity withdraws from the world and its duties, a false ideal fortunately more common in the East than the West.

Such is Stoicism in its strength and its weakness, in its points of contact and of difference with the coming mysticism. A similar comparison can be made with the contrasting doctrines of Epicureanism. Here instead of the Stoic severity with its attitude towards external good and evil as matters of indifference, its teaching of man as the master of circumstance who holds that the things in our power are the pas-

sions, affections, desires and aversions —in place of this system, designed to strengthen the governing reason, we have the system of Epicurus. Here men are treated as if they were moral invalids, valetudinarians in regard to virtue, seekers after the bovine life of undisturbedness, of keeping one's sensations unspoiled by too much thinking—a shallow and meager doctrine, the extreme of that speculative spectrum whose other end is self-sacrifice. Cicero in his letter to Monoeceus refers to the "swinish doctrines of Epicurus", perhaps too harsh a term, yet expressing the popular attitude towards these ethical lotus eaters.

All this indirectly prepared the way for the more serious side of life, the mystic quest which through contrition and amendment concentrates all the forces of the soul upon the supernatural object. And this helps to the understanding of the ancient mysticism at the beginning of the Christian era, as a kind of mosaic of the times. Like the lapidary work of the period the mental cross section of the first century formed a pattern of great intricacy. The major philosophical systems furnished the frame-work or border, the various popular beliefs the raw materials to be set in a pattern of the age. For one thing the Greek religion was as composite as the medley of tribes which made up the race. The stock ideas ranged from the abstract ideas of Plato to the mercenary appeals to the Gods of the lower world, the underground deities whose favor must be gained by sacrifice and ascetic practices. "Sinning and praying, praying and sinning, we go on our way," as Socrates sarcastically observed.

Platonism did not satisfy because it was too high in the heavens, because it sought metaphysical means to reach the empyrean. Nor did the worship of Chthonic or underground powers satisfy, because there were too many shrines to visit, too many jealous Gods to appease. Of the various cults,—Orphic, Pythagorean, Eleusinian—each offered the way of salvation, but there were too many detours on this road map. Then, too, the incoming cults of the East complicated the problem. The various oriental societies of salvation only confused men's minds. The back wash of the conquests of Alexander brought in a veritable flotsam and jetsam of speculation. Persian dualism, with its conflict between good and evil, between the rival powers Ahriman and Ormuzd; the doctrines of the Essenes with their emanations and asceticisms; and possibly Esoteric Buddhism and the veritable sacred books of the East with their doctrines, of pessimism, renunciation and world illusion, all this complex of systems was offered in that world mart of metaphysics,—Alexandria. To these, of course, were added the local worships, from that of the veiled Isis to that of mummified crocodiles and cats.

With all these things in the air—and some of them must have literally polluted the atmosphere—there arose a kind of mental nightmare which oppressed the thinker. Out of this we leave the teachings of the Apocrypha with their sterile legalisms and impossible apocalypses, yet all these influences colored the thought of the times. It is then astonishing to find one thinker who thought straight amid all this confusion. There was an immense activity and variety of thought in the half century preceding the Christian era. Still at the beginning of this era we find one man who traced out a fairly clear path of mystic illumination. Philo Judaeus prepared the way for the greater Alexandrian Plotinus. He took the stock ideas of the times and fashioned them into a scheme which has

much that is comprehensible. At the least he furnished that pantheistic framework into which Plotinus, two centuries later, fitted a gorgeous picture of the imagination. His supreme God is the creator of all, permeates all, and sustains all life, for without Him our soul cannot exist a single day. While to Philo the Master and Ruler of all holds the universe together in such a manner as to be insoluble, yet Philo asks "Who is the heir of divine things?" and answers, "the wise take God for their teacher and those who are less perfectly initiated in wisdom take the wise men for theirs."

With the word initiation the Esoteric element of Alexandrian thought enters in. This is both Jewish and Greek. By a combination of two ethnic elements a construction is sought by which to bridge the chasm of the unknowable. On the one side is the Hebraic Jehovah whose "word is the food of retirement and solitude;" on the other, the Greek Logos or Word, which is offered as a mediator between God and man. In Egypt, then, is sought a practical application of the ancient doctrine of the Logos. The term had been used as far back as Heracleitus, four centuries before, as that reason which rules all things. The task is now to grasp the term and use it as a tool. The practical Jew attempts this and seeks thereby to reach divine wisdom commonly considered to be far removed beyond the reach of human knowledge and aspiration. Such in brief is the Hellenized Judaism which prepared for the purer Hellenism of Plotinus. But Plotinus in turn was indebted to Philo in teaching that salvation was to be reached by the renunciation of the senses and that its end was the ecstatic vision.

Now in both these men there is a common element and a common contrast to the Christian doctrines which ran parallel to their systems. In both the complaint and the cure was intellectual and metaphysical rather than ethical and spiritual. The intellectual quest of quietism is then the key to the effort of the founder of Neo-Platonism. That system had been called a hybrid between West and East, having a Greek father and an Egyptian mother. That is a truer statement than one which would reduce Neo-Platonism to a mere echo of the far East. As a matter of recent investigation it may be shown that the Greek preparation went on without the interference of the remoter oriental thought. The old school of searchers after sources—relying upon the statements of the early church fathers—went so far as to derive all the systems of Greek thought from the orient, the accepted influence of India as actual, that of Persia as probable, that of China as possible. But all this is an impossible theory. Emerson may have believed that "all goes back to the East"; that Pythagoras and Gautama Buddha were one and the same. But despite caravan routes and the ancient interpenetration of nations these assertions cannot be proved. One might as well argue for traces of New England Puritanism in the Punjab because a copy of Jonathan Edwards was left behind by some pious skipper from New Bedford. We have been led to swallow the saying that the Western philosophy came originally from the East because of the claims of certain Swamis recently visiting our shores. But the question remains—from how far East? There may have been Yankee beach-combers left on India's coral strand, but they probably influenced the East as little as casual traders from Ormuz or of India influenced the western world of Hellenism.

To return. Plotinus strikes us as

of the Greeks, Greek, and his system a logical development towards an Hellenic form of mysticism. If this be so, it betokens our debt to classical antiquity, for Neo-Platonism, as a development of Platonism, furnishes the very terms and turns of thought without which the mysticism of the Latin church would have been inarticulate. Plotinus, the third century founder of Neo-Platonism, was a teacher at Rome for twenty-five years and his pupils were of all classes up to the Emperor Gallienus. From the Enneads, a series of nine writings published by his disciple Porphyry, we obtain this scheme of the search after the divine sagacity. As theoretical it deals with the celestial origin of the human soul and shows how it fell from its high estate. As practical it points out the way by which the soul may return to its original home, the eternal and supreme. The scheme, or working model of this system, may be represented by a series of concentric circles, like ripples in a pond when a stone is thrown in. Each lower stage is united, through all the higher stages, with the original point or One. Everything is brought forth by the One, yet the derived beings are not like the original beings but are subject to the law of diminishing completeness. The world is the express image of the first Being, but the further the line of successive progression is carried, the smaller is the share in existence.

Neo-Platonism is evidently the halfway house in the history of western mysticism. The first stage in the journey is offered by Plato, whose system of creation from the Demiurge, or creator and Father of all things, down to animals inhabiting their proper elements—air, water, or earth—represents a true scale of being. The stage beyond Neo-Platonism is represented by the mysticism of the mediaeval church which echoes the very thought of Plotinus. It too has its stages of existence, its lower and higher realm of mystic endeavor, all summed up in the *scala perfectionis*—that ladder of perfection up which the seekers after supernal joys toiled by painful steps and slow.

Plotinus is a mediator between the earlier Hellenic and later Romanic systems. The characteristic passage from the Enneads with his talk of archetype and hypostasis would show this double aspect. Seeking to solve the problem of the first emanation or raying out from the One or Supreme, Plotinus proceeds as follows: "How is this accomplished and how are we to think of this second hypostasis that surrounds the abiding and changeless essence of the One? We are to think of it as a radiance proceeding from the One, and from the One abiding in its changelessness, just as the light about and surrounding the sun is eternally generated from it, without any change or motion in the solar substance. Indeed all things while they last necessarily give of their own power an hypostasis proceeding from their own essence, outside of and surrounding them, and attached to them—an image as it were of the archetypes which have brought it forth."

All this seems strange and foreign to the modern mind. In an age which uses the terms of evolution the process of creation is put in terms of the process of becoming—natural selection, through the struggle for existence, resulting in a survival of the fittest. From Darwin's "Origin of Species" to Bergson's "Creative Evolution" we think opposite to the antique way,—from below upward, not from above downward. With most of us the path of ascent lies through the material realm, from mineral to man. But the problem to the Platonist and the Neo-Platonist was the direct antithesis of this. Granting

the existence of base matter and of man, "the most religious of animals", how is it that man himself has fallen from his high state; how is it that with his lofty aspirations he is unable to satisfy his search for perfection? The answer, according to Plotinus, is that man is a dual creature, feeling two natures struggling within him. As an ideal soul, partaking of the world soul, he belongs in essence and destination to the upper or intelligible world. But as a soul enmeshed in matter he can also turn aside to the sensual and lose himself in the finite. Man is then Janus-faced; on his immortal side he represents unity and harmony, on his mortal strife and discord.

Such is the theoretical, now for the practical philosophy of Plotinus. Human souls which have descended into the corporeal have allowed themselves to be ensnared by sensuality. This is a false existence, but conversion is still possible. By the same steps by which it fell the soul must retrace its course back to God. It must return to itself by the practice of virtue, which aims at likeness to God. In this return there is a graduated scale of virtue. The lowest is the civil, the next the purifying, or ascetic, the highest the divine. Purification means this: "Shake off sin, become more spiritual and at last you may become divine." This final stage is reached through contemplation of the Principle, Being, the One, in other words the ecstatic approach. But thought, being motion, is only a preliminary step toward God. Therefore only in perfect passivity can the soul reach God. The spiritual curriculum can be summed up in three steps; first, contemplate corporeal things in their harmony; next, contemplate the soul in its unity; lastly, strive to approach the Nous and thereby the One.

Platonism, as the essence of pagan antiquity, reaches high water mark in mysticism. But the tide soon turned and left behind strange débris. With the death of the master Plotinus his followers soon fell into perversions and extravagances. Hypatia of Alexandria, with her high learning and her tragic fate, represents the dying glory of that form of faith; but even in Plotinus' time ignorant distortions of the doctrine crept in. Even Porphyry, the master's own disciple, degenerated from the quest of the ecstatic vision and fell into the crudest doctrines of demonology, of commerce with the spirits of the under world. This might be called a perverted pluralism. Yet, in conclusion, it should be remembered that genuine Neo-Platonism taught the doctrine of the One and the Good; it was monistic and optimistic and so in harmony with the genuine mysticism of the West.

Body and Soul Clinic

(At St. Mark's Church, New York City)

By Harriet Starr

The Clinic opened early in July. There had been no "publicity" about it beforehand,—a short service in the Church the evening before, with an announcement of the work to be done. On our arrival at ten o'clock the following morning we found twenty people waiting for us, and before one o'clock, there were at least fifty who had booked themselves for appointments. The numbers grew as the weeks went on, until now I should say at a moderate estimate we have a thousand patients registered for treatment. These people come from every class in life, from the poorest to the well-to-do, babies and old men and women,—not in the least the vapory nervous old ladies one might expect, but what the newspapers call "a solid cross-section of humanity," and, that perhaps describes it as well as any other phrase. The most astonishing thing has been the number of young men,—"boys", as we call them—boys who for years have been in the grip of some fear or obsession which has put them out of the running. The manifestations are different,—sometimes it is heart, sometimes stomach, sometimes an obsessive idea of inferiority, but underlying them all the same cause,—a nervous exhaustion, a mental conflict, manifesting itself as a fear.

But in the work of the Clinic we do not leave the diagnosis to chance or the assumption that the trouble is purely nervous. Each case is examined physically: gone over carefully as to heart, lungs, blood pressure, reflexes, eye-grounds, co-ordination tests, etc. Where fecal infections are found—teeth, tonsils, sinuses, etc., the patients are sent to specialists who deal with these respective needs. There are clinics where even necessary dentistry can be done without charge. And a group of specialists in varying departments have volunteered for free work, wherever necessary, in their own offices when they cannot be in actual attendance at the Clinic.

Laboratory tests are made by one of the most eminent pathologists in the city:—where the patient is able to do so he is allowed to pay the bare cost. Where the patient cannot pay, he is given precisely the same tests absolutely without cost. Urine, fecal, blood-counts and Wasserman tests are made on all patients, and in many instances, blood chemistry as well. In this way incipient kidney diseases are checked at their very outset; intestinal infections are detected and cleared up, early syphilitic cases are given specific treatment, and the whole physical man is protected while the work on his nervous system is going on. There are of course the organic cases which have to receive definite physical treatment, and in such instances the patients are either sent to specialists or are advised and treated medically at the Clinic, reporting, from time to time as directed by the physicians.

The real aim of the Clinic, however, is the treatment of the psychoneuroses,—the delicate mental and emotional disorders that are often more crippling than the severest physical diseases. We may take a man, for example, who had not been out of his house alone, for fifteen years. When someone was with him he felt a sense of protection, but go alone he could not. Everything in the world spelt death to him, and he could not move without fear. In Summer it was the sun; in Winter the

cold that might cause pneumonia; both these things might bring about heart failure and consequent death. He could not go in the subway for fear that he might be unable to get out if anything happened. If he attempted it, his heart began to beat like a hammer, he grew hot and cold, sometimes dizzy, dripping with sweat,—he felt if he could not make his escape he would drop dead or run amuck in a mad effort to get free of it. In this particular case, there seemed no definite trauma which had set up the fear,—it had begun with some insignificant thing when he was overtired and his nervous energy low, and had gradually built itself up into a structure which overshadowed his life. On sunny days he went into a dark room. He would not read a newspaper for fear of being informed of some other peril to life which his imagination had not yet conjured up.

A similar case to this was a man who had a definite shock as a basis for his fear. His mental history when taken showed a normal happy life,—until just before the war he underwent a series of operations for some digestive trouble. When he had not fully recovered his strength he was called before one of the Draft Boards. The examining physician listened to his heart and commented "God,—that's the bummest heart I've listened to for years!" The young man now became obsessed with his heart. The next year or so he spent in going from Doctor to Doctor, —all of whom examined his heart and pronounced it perfectly sound. He was not afraid to die,—he was afraid of heart failure, the process by which he had to die. He was a building inspector and his work called for a good deal of stair climbing. He said when he came to the Clinic that the very sight of a staircase threw him into a panic which became unconquerable. He would sit down at the foot of a staircase at times, and cry like a child. His first act in waking in the morning was to feel his pulse,—though he could not have counted it to save his life, nor told the significance of it if he had been able to count it.

Both those cases were able to go about their work absolutely without fear after two or three treatments, because Dr. Cowles' method stabilized their emotions and evoked within them a belief that they *could* do the things they had been in terror of, and with this belief and emotional quietude (what the Doctor calls "putting the nerve cell into splints") he carries on his definite technique of raising the thresholds, increasing the nervous energy, and by continuing the treatment over a definite period, establishing the habit of health. In the three months the Clinic has been operating we have treated two or three hundred of these cases and sent the boys back to work,—as normal young men as you would like to see.

There are many cases of distorted religious (or rather, theological) ideas, the outgrowth of a false conception of God as given in the old theology. One boy, for instance, practically insane because of his childhood teaching that humility was a cardinal virtue, and that he must keep himself "unspotted from the world." Then thrown out into business, what he had been taught to consider "sin" constituted the necessary qualification for business success: ambition, emulation, getting the better of one's neighbor. This boy was torn to rags by the conflict between the two sets of ideas. There was a middle-aged man, brought up a Roman Catholic, with a fear of the devil, who had come to believe that God and the devil were fighting for possession of him,—

and his life became a kind of juggling and dodging; if he stepped on a crack, it meant the devil had him, etc., etc. Here, of course, a man with a practical theology,—a man like The Rev. Guy E. Shipler, Editor of *The Churchman*, for example,—can go a long way in helping the Doctor by giving the patient a new conception of a different sort of God. That, after all, is the function of the minister in this work,—a broadening of spiritual horizons to accompany the physical and mental progress, and the patient is like a man literally born again.

The Clinic is held three times a week,—treating about sixty to seventy-five patients at each sitting examining half a dozen or so new ones. Doctor Cowles is giving himself unreservedly. His work is almost superhuman. And one of the most beautiful things about it is the human contact established,—our patients are our friends, and they become each other's friends as well,—each one giving out, so far as he can, to the next fellow the help that he has received.

EVOLUTION VERSUS THE BIBLE

It seems inconceivable that anyone nowadays should undertake to claim that there is no evidence for evolution and that the teaching of its law contradicts a belief in God as based upon the Bible. But such is the case. Mr. Bryan has said that evolution contradicts the teaching of the Bible and that after all there is no evidence for this law anyway.

So far as can be made out from his article it appears that Mr. Bryan is prevented from being a responsible critic of evolution for two reasons. He is in the first place a literalist who assumes that what is written in the Old Testament is written with a complete knowledge of God's plan of creation. He is in the second place so unfamiliar with the great fund of evidence on the subject of evolution that his testimony is not valuable. As the distinguished biologist, Professor Conklin of Princeton University states, "It is not on record that Mr. Bryan has ever made any discoveries with regard to evolution, or that he has made any careful study of the subject, even at second hand."

Mr. Bryan is motivated by a desire to maintain a naive conception of creation. The idea that animal and plant forms should evolve he seems not to disapprove. It is only when one shows that man was not made directly in God's image that he believes an insult has been thrown in the face of the Almighty. He sees nothing degrading in the idea that God created man out of mud. Yet that is an even lower source of creation than the lower animal and plant forms. Because of some mental lesion Mr. Bryan is incapable of understanding that it is much more to God's credit, since he seems anxious to defend God's reputation, that the creating Almighty could forsee through hundreds of thousands of years the steady ascent of man out of an original elemental life form. Possibly the reason for the Commoner's disbelief is that he wishes to see this change take place before his eyes. As Professor Conklin aptly remarks, "Apparently Mr. Bryan demands to see a monkey or an ass transformed into a man, though he must be familiar enough with the reverse process."

In view of Mr. Bryan's limited range of vision isn't it fortunate that we escaped him as President of the United States.

*"These Jugglings of the Ecclesiastical Conscience"

Some Significant Protests Against Unethical Sacramentalism—Against Rebellious Anglicans—Against Foolish Signalling to Rome—Against Putting the Reformation Settlement Into the Melting-Pot—Against an Immoral Indifference to Truth.

"If the High Church party object to the idea that theirs is a Protestant Church they must be reminded that it is, at any rate, the Church of a Protestant nation, and that if it cannot accept that position with its implications the nation may have something to say."

—BRITISH WEEKLY.

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"Will the nation long be content to be religiously represented by a Church in which ecclesiastics of the type of the Bishop of Zanzibar have become dominant? Is the religious soul of the nation willing to have this feeble and foolish signalling to Rome done on its behalf? We do not for a moment believe it. The position of a National Church has its privileges, but it has also its responsibilities, and one of its responsibilities is to safeguard the liberty won in Reformation days from superstitions and from tyrannies to which our people will never knowingly submit their souls again."

—BRITISH WEEKLY.

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"The Bishop of Rome hath no jurisdiction in this Realm of England."

—Article XXXVII. in the Prayer Book.

* * *

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament and hath given occasion to many superstitions."

—Article XXVIII. in the Prayer Book.

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A Great Discussion on Religious Liberty

THERE are signs that the recent Anglo-Catholic Congress in London and the statements made in its speeches and literature have roused the Protestant feeling of the nation and have started a vigorous discussion of the fundamental facts and first principles of the spiritual life. It will effectively stop all prospects of reunion at home, and will probably lead to a serious civil war within the Anglican Church. It is a debate of the supremest importance to spiritual freedom and intellectual honesty.

The significance and logical sequel of what has happened may be gained from articles by the Bishop of Durham in the *British Weekly* and by Canon Barnes in the *Church Family Newspaper*. The editor of the *British Weekly* has also made a strong protest against what has happened and is happening.

Here is what the Bishop of Durham—Dr. Hensley Henson—said in the *British Weekly*. He has since enlarged his statements in two lengthy articles in the *Morning Post*.

His outspoken sermon on untruthfulness in St. Paul's Cathedral, given on another

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**This exceptionally well-chosen series of comments upon and criticisms of the Anglo-Catholic Congress is made by PUBLIC OPINION (An English Weekly Review).*

In order that our readers may have a clearer understanding and better perspective of this ecclesiastical adventure we reprint and make due acknowledgment to PUBLIC OPINION for this splendid service, Anglican and American Christianity both believe in the values of the Great Reformation and never apologize for it.—THE EDITOR.

page, was also uttered with this great issue in mind.

Bishop of Durham and the Anglo-Catholic Congress

"What is the precise importance of the Anglo-Catholic Congress?" says the Bishop of Durham. *"What is its proper significance? What is its logical consequence?* Demonstrations mean comparatively little in modern London, so vast is the population, so complete the means of transit, so ample the organs of advertisement. That sixteen thousand self-styled Anglo-Catholics should crowd the Albert Hall and St. Paul's is in itself a small matter.

"After all, it is not very startling to learn that 5 per cent. of the English clergy (for the clergy actually present constituted no larger proportion) hate the Reformation and look longingly to Rome. The claim has been widely made that as many as 3,000 incumbents hold Anglo-Catholic opinions, but there are more than 14,000 incumbents in the Church of England, and it is certain that the Anglo-Catholics do not underrate their own number.

Repudiating the Anglican Church

"The significance of the Congress, perhaps, is greater than its numbers suggest. It showed (to borrow some words of Archbishop Magee) *'how far men's minds may become so unconsciously saturated with Roman doctrine as to be quite unconscious of their own divergence from their own Church.'* On any showing, the Anglo-Catholic movement, of which the Congress was the almost triumphant exposition, *implies the definite repudiation of the established religious system of the country, and the categorical claim to present in the parishes, with the name and authority of the Church of England, the very version of Christianity which the Church of England, in its authorized standards, definitely disallows.*

Zanzibar Eccentricity

"The extravagance of this procedure is less significant than the acquiescence of the Bench and the patience of the public. The Archbishop held his peace; the majority of the Bishops expressed an ambiguous sympathy; the Bishop of London, with a feeble protest against two Mariolatrous hymns, threw himself heartily into the Congress. The Diocesan's protest was graciously allowed in deference to his admittedly great services to the movement. *'I appeal to you,'* said the Bishop of Zanzibar (who a few months ago was hurling excommunications right and left against the English hierarchy), *'who reverence our Lady Mary to remember that she is the Queen of Courtesy, and out of courtesy to our President let us deny ourselves the joy of singing these hymns.'* This grotesque announcement 'was received with cheers'! Could anything better disclose the remoteness of the Anglo-Catholic point of view from that of the normal English Churchman?

"This fact has a direct and most important bearing on Prayer Book revision and on the question of Reunion.

Reformation in the Melting-Pot

"No thoughtful man can fail to see that the whole Reformation Settlement is in the melting pot. The revision of the Prayer Book is only the first step. It must be followed by a revision of the Thirty-nine Articles and a reconstruction of the legal system. No part of the established constitution of the National Church can escape a drastic rehandling, for the Anglo-Catholics are demanding not a removal of obsolete rubrics merely, nor some liturgical improvements in the services, nor some reasonable changes in the forms of clerical subscription, *but the cancelling of the entire Reformation settlement, as well doctrinal as practical.*

A Rebellious Section

"Obviously, however, the Anglo-Catholics cannot stop short with a repudiation of the national system, for they have nothing of their own to put in its place. So long as they are no more than a rebellious section of the Church of England they are provided with an ecclesiastical home by the very system which they are seeking to destroy; but when at last they have succeeded, and the national authority has been broken, where will they be?

"There is no Catholic authority in the modern world which is embodied in a working polity except that of the two exclusive Churches, Eastern and Western. The first is too remote from English history, too barbarous, and too distant to serve their turn. There remains only the last, and with it they can only treat on terms of complete surrender. *Rome is the inevitable goal of such 'Anglo-Catholicism' as acclaimed the Bishop of Zanzibar in the Albert Hall. The telegram to the Pope was, perhaps, a confession of this necessity. At least, it showed the direction in which the Congress was looking.*

An Immoral Indifference to Truth

"Discussions on Reunion are futile until the character of the Church of England has been again disclosed. It cannot remain indefinitely, like Milton's crocodile, *'Ambiguous betwixt sea and land.'* Only the intense reluctance to admit the ultimate necessity of disruption explains the refusal of so many Anglicans to recognize the decisive character of the issue which now confronts them. Until that issue has been decided, no self-respecting Church, Catholic or Protestant, can 'do business with' the Church of England.

"At present, as the Anglo-Catholic Congress has proved, the subscriptions of the English clergy give no trustworthy indication of their beliefs and provide no security for their practice. The official standards of the Church of England can no longer be usefully offered in negotiation. No English parishioner can be sure, though the law gives him the amplest guarantees, what type of Christianity will be taught in the parish church, or what spiritual handling his children will receive in the parish school or confirmation class. That will be taught in one parish which will be untaught in the next. *This is not a generous tolerance, but an immoral indifference to truth,"* concludes the Bishop of Durham.

Signalling to Rome

The *British Weekly*, in a notable leading article, said (in addition to the quotations at the head of this article):—

"All the world knows now about the message to the Pope, but it is well that our readers should have the exact wording:—

> 16,000 *Anglo-Catholics, in Congress assembled, offer respectful greetings to the Holy Father, praying that the day of peace may quickly break.*

"The Bishop of Zanzibar, to make the point plainer still, thus described the happy auspices under which the Congress met:—

> *The Eastern Patriarchs are smiling on us; we have our Bishop and he loves you; and we have the Holy Father, and, like us, he waits.*

"The Bishop of London expressly warned the members of the Congress to save themselves from the contempt of the world by not talking as if they were the nervous and renegade subjects of the Pope; and he even summoned courage to remind his hearers that the Reformation, so emphatically repudiated by some of them, was, as Bishop Creighton called it, *'a return to sound learning'.*"

"But," adds the *British Weekly*, "his

appeals did not seem to have much effect, and a descriptive writer in the *Church Times* is unkind enough to ask whether the Bishop guessed that at his departure the tone and temperature of the meeting would spontaneously and immediately change.

"The incense used at St. Martin's in the Fields for the first time since the Reformation gathers unto itself the avowed spirit of the Congress. The whole trend Romewards has been more frank, visible and unashamed than ever before."

Gladstone v. Newman

"Gladstone wrote of Newman that great as the latter was, he never inspired 'a sense of soundness.' If many watchers of the Anglo-Catholic movement feel the same thing about it to-day, there are reasons for the feeling," adds the *British Weekly*. "The chief reason is that the movement still seems to function in the atmosphere of 'Tract 90.' That was the Tract in which Newman claimed his right to take the thirty-nine Articles in the most Catholic sense which they would bear, though the Prayer Book itself implies that they are to be taken in the 'true, usual and literal' sense.

"We trouble our readers with only two samples of the line taken by this Catholic interpretation. Article XXVIII. says:—

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of the Sacrament, and hath given occasion to many superstitions.

"One of the Congress Books says:—

In the Eucharist the Holy Ghost so changes the bread and wine that the communicants are made partakers of the Saviour's life.

No Jurisdiction in this Realm

"Article XXXVII. says:—

The Bishop of Rome hath no jurisdiction in this Realm of England.

"The Bishop of Zanzibar said on Thursday, in answer to a protest by the Rev. W. H. Frere,

We sent greetings to those in the hierarchy in the Catholic Church to whom, were the Church anything like true to its ideals, we should owe some measure of obedience.

"These jugglings of the ecclesiastical conscience are apt to give a certain nausea to the plain man, and even the smoke of incense cannot altogether sweeten the air," adds the *British Weekly*. "Members of other bodies may be pardoned for feeling that so long as these things continue and increase the Church of England is not governed at all: 'orders' and order apparently do not go together. But Free Churchmen can only register their protest as citizens.

"We welcome the contribution of the Bishop of Durham to our columns this week as an indication of what the wiser and more central elements in the Church of England are thinking. The next move must be with those in that Church, clergy and laity, *who are not yet ashamed of the Reformation. What are they saying about it all? And what are they going to do?*"

Canon W. E. Barnes, D.Sc., writing in the *Church Family Newspaper*, says:—

A Pagan Perversion

"Mediaeval Catholicism claimed, as Roman Catholicism still claims, to be an elaborate supernatural mechanism for mediating God's grace to men.

"It placed the priest between man and God. It contended that his powers were derived through the machinery of Apostolic Succession. By virtue of such powers he could perform a miracle in Transubstantiation, and, as was commonly believed, 'offer Christ for the quick and the

dead.' *For such claims and theories there is no warrant in the New Testament. They are opposed to the whole spirit of Christ's teaching. Moreover, an unethical sacramentalism necessarily develops out of them.* Theologians may refine by casuistry. But the people conclude, with rough common sense, that the system works by itself, *ex opere operato.* Not faith, shown in righteousness, truth, and love, but the machine, will bring God's forgiveness. So men bought 'indulgences.'

Spiritual Freedom v. Ecclesiastical Mechanism

"Whence did this perversion of Christianity come?" asks Canon Barnes. "Modern scholars reply that in its essential features it is a legacy from the pagan mystery-religions: those obscure but singularly persistent forms of faith which, though conquered by Christianity towards the close of the third century of our era, entered into the victorious religion and transformed it into Catholicism. At the Reformation these elements of magical or semi-magical belief were questioned and rejected. The moral corruptions with which they were associated were scandalous. Primarily the Reformation was a moral revolt against abuses for which there was no justification in the Scriptures, as men learnt from their Bibles, then newly translated and circulated by the recently discovered art of printing.

Spiritual Freedom

"The keynote of the Reformation was justification by faith: it was a claim for spiritual freedom as against ecclesiastical mechanism. Naturally, in the chaos which followed the break-up of traditional order, there was much evil. Freedom tended to degenerate into anarchy. The Reformers were, at times, patronized by men actuated by political aims or by mere selfish greed. But the principles for which they contended were sound; and no partisan misreading of history can hope successfully to maintain any other conclusion. Some of our neo-Catholics take pleasure in belittling the Reformation and its leaders," adds Canon Barnes.

Truth, Not Tradition

"Truth, not tradition, must guide us," continues Canon Barnes. "In seeking to spread what we know to be true, we are assuredly glorifying Christ. We do, in fact, rely on the primitive Christian tradition. We accept Christ's teaching as to the manner in which God works in nature and among men. We find that His Revelation harmonizes beautifully with modern knowledge. The kingdom of spiritual values, which Christ preached and for which He died, is a necessary postulate of thought if we are to give a religious interpretation to the Universe which modern science describes.

"But to say that some 'refined form' of Transubstantiation can be reconciled with modern science is simply untrue. The doctrine is 'repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.' So say the Articles of our Church, the body of doctrine to which all our clergy must subscribe.

"Those Articles are, in their plain meaning, Evangelical; and nothing can alter the fact that the Prayer Book was made to be the liturgy of a Reformed Church. The first Prayer Book of 1548 *came as part of the movement which swept away the Act of the Six Articles, articles which had affirmed Transubstantiation, clerical celibacy, monastic vows, private masses and auricular confession.*

The Word "Supernatural"

"The word 'supernatural'," says Canon Barnes, "does not occur in the Bible. It belongs, when accurately used, to a type of dualism which we reject. We do not believe that there is a realm of nature, in-

dependent of God, into which He introduces 'supernatural' events. We believe that He has made both nature and human nature for His spiritual ends, and that His guidance runs through the whole. In consequence we hold that His grace is not limited to certain types of supernatural mechanism. It is a spiritual gift, the free response to human faith; and such faith is not mere belief: it is the strenuous attempt to 'put on Christ,' to be so loyal to, and inspired by, the Christ-Spirit that we enter the Kingdom which He preached and of which He is Lord."

WHAT DO AMERICAN "CATHOLICS" WANT?

(Editorial from Southern Churchman, September 1, 1923).

There has recently been held in London the second Anglo-Catholic Congress, much acclaimed both in England and in America by those of our fellow-churchmen to whom the more rigid ideas of apostolic succession, priestly mediation and the grace of sacraments are dear.

As one reads of the Congress, one is aware of elements in it which all fair-minded men can honor. Here was a great group of disciples of our Lord deeply in earnest to proclaim that aspect of faith in Him, and that conception of His Church, which is to them most satisfying. Here was the enthusiasm of corporate worship; and in the membership of the Congress were individual leaders whose saintly Christian character forbids that any should treat unsympathetically the worship by which they have been fed.

Nevertheless, there are facts concerning this Anglo-Catholic Congress which may well be faced by that great number—and to our belief, the very vast majority—who would courteously, yet most absolutely, deny, as untrue to the genius of our Church, the ideas and the alliances to which the Anglo-Catholics seem inclined to commit themselves.

The President of the Congress was the Bishop of London. Bishop Ingram is a "High Churchman," and he has given much aid and encouragement to the Anglo-Catholic movement. But he is not prepared to swallow whole the theology and devotional practices of Rome. Neither has he forgotten that the sturdy spirit of English Christianity owes some of its virtue to the virile influence of the Protestant Reformation. In his address at the opening of the Congress, the Bishop said: "We must recognize that the Church of England has some special principles of its own, as opposed to Rome; one is its reverence for Holy Scripture, although a late ultimatum from the Pope leads me to hope that Rome, too, now sees its past errors. * * * You will never alter the temperament of the Church of England. To try to make her Italian or Spanish or French is merely to kick against the goad. We shall never persecute—it is not in our blood; we shall never have an inquisition; we shall never be absolutely rigid and clear-cut. We have too much regard for liberty, and prefer a certain haziness of horizon to a sharp delimitation which would hurry or overpress the delicate explorations of souls seeking truth."

We do not know whether it was because of these particular words that the Bishop apparently lost caste with the element which predominated at the Anglo-Catholic Congress. With the exception of a brief concluding paragraph of greeting, this is the only quotation from the Bishop's speech, which

is included in the account of the Congress published in the *Living Church*—the spokesman among the journals in our American Church for that general body of convictions which the Anglo-Catholic Congress represented. In the succeeding number of the *Living Church,* there was published "More of the Anglo-Catholic Congress," an article taken from the *Church Times,* of London. The perusal of this makes evident—as we shall see—the fact that whether by reason of the particular words just quoted, or by reason of some other words of his, the Bishop of London was adjudged as being by no means "Catholic" enough to suit the Congress.

"Today," says the report, "our doctrinal delimitations have become clear to us, and such a speech as the Bishop's with its heartfelt sympathy with our evangelistic aim, and its courteous but equally convinced assertion of a doctrinal position few Catholics would accept, can no longer obscure the issue. * * * Did the Bishop, as he left the hall to return to the National Assembly, guess that at his departure the tone and temperature of the meeting would spontaneously and completely change? I cannot but feel he did. The change came the moment the Bishop of Zanzibar took the floor, amid a volley of thunderous applause."

The Bishop of Zanzibar seems to have been the person who most successfully interpreted what the Congress wanted said and done; and his ideas of English Christianity were apparently the ones which the Congress was most pleased to endorse. "The Bishop of Zanzibar's methods are dramatic and compelling. Over and over again in the course of the meetings he will spring to his feet and exclaim, 'All rise, please,' in a commanding voice, and then, referring to some striking exhortation in a speaker's address, will say, 'Now let us engage in one moment's silent prayer.' Instantly the vast audiences respond, bow their heads, and a solemn silence steals over the immense hall."

Among the expressions, the Bishop of Zanzibar, according to the correspondent of the *Church Times,* who speaks for the Congress, "reminded us under what glorious auspices this Congress was meeting, referring with quite unmistakable joy to the rumor that he to whom most of us look with longing eyes, the Holy Father in Rome, is not unmindful of us. 'Take courage, then; the Eastern Patriarch smiles upon you; the Bishop of the Diocese loves you; the Holy Father waits.'"

[Really, with all desire to be both fair and courteous, it is hard to keep one's self-respect as a free-born Churchman from being nauseated at such pusillanimous, sickening stuff as that!]

But that is not all. The Congress proceeded to send this telegram to the Pope: "16,000 Anglo-Catholics, in Congress assembled, offer respectful greetings to the Holy Father, humbly praying that the day of peace may quickly break."

Furthermore, when the Bishop of London made a protest against some of the hymns of the Congress because they contained thorough-going worship of the virgin, the Bishop of Zanzibar (received this time "with cheers") exhorted the Congress thus: "I appeal to you who reverence our Lady Mary to remember that she is Queen of Courtesy, and out of courtesy to our President let us deny ourselves the joy of singing these hymns." And on another day, in reply to a protest from the Rev. W. H. Frere, the Bishop of Zanzibar said this in reference to the telegram to the Pope: "We sent greetings to those in the hierarchy in the Catholic Church to whom, were the Church any-

thing like true to its ideals, we should owe some measure of obedience."

In the *British Weekly*, which has a larger circulation than any other religious newspaper published in England, there was a careful editorial comment upon the Anglo-Catholic Congress immediately after its adjournment. Part of that comment expressed with admirable dignity and frankness the effect which such a Congress has upon the great numbers of English Christians who are not members of the established Church. It said:

"If these things were happening inside any non-established Church, there could be no public ground of complaint; the matter would be domestic to the denomination concerned. But the Church of England is not at present on the footing of a voluntary society: in some broad and general sense, by consent of the nation, it represents us all. If the High Church party objects to the idea that theirs is a Protestant Church, they must be reminded that it is at any rate the Church of a Protestant nation, and that if it cannot accept that position with its implications, the nation may have something to say. We believe that, both in Scotland and in England, the idea of a National Church has recently taken on a new lease of life. The sense of nationality was greatly quickened by the war. People felt dimly, though perhaps they could not put it into speech, that the nation had a soul and that the soul of the nation was greater when it found some religious expression. In Scotland the problem is simpler, because there the system of belief and practice represented by the National Church possesses the sympathies of the vast majority of the people. But even in England, where there has been so much more variation and division, the Church of England, ancient, stately, easily comprehensive, is felt in some measure to belong to the whole community. Her services have been loved by many outside her borders, and we do not think that in recent years the waving of the disestablishment banner has inspired much enthusiasm. But will the nation long be content to be religiously represented by a Church in which ecclesiastics of the type of the Bishop of Zanzibar have become dominant? Is the religious soul of the nation willing to have this feeble and foolish signalling to Rome done on its behalf? We do not for a moment believe it. The position of a National Church has its privileges, but has also its responsibilities, and one of its responsibilities is to safeguard the liberty won in Reformation days from superstitions and from tyrannies to which our people will never knowingly submit their souls again."

But of more immediate concern for us than the nature of the Anglo-Catholic propaganda in England is the nature of it here. The Congress in London did not belong alone to the British Isles. Representatives from the Protestant Episcopal Church in these United States of America were there both as delegates and as speakers, and the Congress has been pressed to the bosom of American "Catholics"—including the *Living Church*—with expressions of devoted satisfaction.

In the light of this, it is fair that our own group of "Catholics" here at home should be asked to make plain to the Church what they want. What are they aiming at, so far as their reference is concerned, in the Revision of the Prayer Book? To what lengths are they seeking to go in the direction of conformity to Rome? Do they approve the sort of worship of the virgin which the Bishop of London could not countenance? Do they thrill "with

quite unmistakable joy to the rumor that he to whom most of us look with longing eyes, the Holy Father in Rome, is not unmindful of us," and do they believe that "if the Church were anything like true to its ideals" we should owe to the Pope "some measure of obedience"? Do the Catholics of America take their cue, as the Anglo-Catholic Congress did, from leaders who talk about "our Lady Mary" as "queen" of this and that, and apparently want to restore not only the whole cultus of mediaevalism, but even the mediaeval dominance of the Pope as well? Are our "Catholics" trying to get us also to the point where, while "the Holy Father waits," we are to obey such leaders as the Bishop of Zanzibar, who "will spring to his feet and exclaim, 'All rise, please,' in a commanding voice"?

In our belief, the Church at large in America has never been aware of the lengths to which the extreme pro-Romanists among the "Catholic" group are clamorous to go. There is standing room in this great Church of ours for widely different groups; but the great body of American Churchmen do not propose in this twentieth century to be led back into spiritual and ecclesiastical bondage as though the Reformation had never been. Where do the American "Catholics" stand? Do they endorse such a glorification of the Anglo-Catholic Congress as that which the *Living Church* has printed? Do they—and does the *Living Church*—accept such interpretation of Christain faith and ecclesiastical duty as that which the Bishop of Zanzibar expressed, "with thunderous applause," in London? If not, where is the point at which they refuse to follow him?

GIVING OFFENSE.

Most people are prone to think that their own troubles are infinitely worse than those of anyone else. We have difficulties enough with our Catholic friends who insist on overloading our decent service with ceremonial borrowed from Rome. It may please some of us to know that our British cousins have the same troubles.

The main difference between our affairs, and theirs, at the present at least, is that the "didoes" of our "Catholic" Episcopalians make the rest of us only the more determined to contest the matter and, if we can judge from the report of an English non-conformist, the Anglican who goes to church and finds it distinctly Catholic, goes away irritated and disposed to leave the church.

It was not so long ago that an Englishman went to worship in the church of a small town in England expecting to participate in the service. When, however, he found the whole service so arranged that one had to be a master of Gregorian music to enter into the worship, he at first valiantly tried to "do his bit", then became embarrassed and finally gave up in despair.

Seemingly the purpose of these Catholics, both Anglicans and Protestant Episcopalians is so to complicate the simple ritual of the church that those who don't like Roman Catholic practises will leave and allow these misguided people to have things all their own way. Either this is the case or else sheer stupidity leads them to overlook the fact that this mimicry is offending those who love the traditions of our church.

American Church Life

AMERICAN CHURCH LIFE.

Special to *The Chronicle*—Our American Correspondent.

"DELEGATES TO ANGLO-CATHOLIC CONGRESS"

Among the American clergy of the Episcopal Church who attended the Anglo-Catholic Congress in London were Drs. Van Allen of Boston, Delaney of New York. Each is a clergyman of the two most ritualistic churches in America, probably worthy of the titles "leaders and models of all others."

There was also an American layman at the Congress as delegate. He was Mr. Haley Fiske, of St. Mary the Virgin Church, in New York. There was once a time when the senior Mr. J. Pierpont Morgan was lambasted everywhere by so-called Catholics because he happened to be a Low Churchman and occasionally entertained and paid the fares of delegates to the General Convention. A "Catholic" may do this uncriticised because he is a true "Catholic" and spends his money on the right men and the correct incense. There have been rumors that "Catholics" do not like to be persecuted or maligned. By this they chiefly mean that they prefer not to be contradicted or opposed. Is it so that they have had more of this than they have given? We are merely stating the question. To us it seems as if they had given much and been cleverer at it than others.

Another delegate of distinction was the Rev. Prof. Hall, of General Theological Seminary in New York, the modern Thomas Aquinas, as his friends proclaim. Dr. Hall is a scholar of the type once highly respected, and it was meet and right to have his paper considering the return to Rome as one of the main features of the Congress. Nor did he hide his "Catholicity" under a bushel. He was very considerate of the feelings of the Roman Catholic Church. "We ought not to require Rome's humiliation," he said, "as the price of reunion." Imagine humiliating Rome after all these years! We must not say this is the cat's whiskers, but it certainly is asking a good deal of the mouse to be gentle with the cat! Prof. Hall boldly declared his faith. It was no occasion for cowardice. The crowd was on his side for once. Therefore, he declared plainly that he "would share Lord Halifax's vision of reunion, and would re-echo his noble plea for re-union with the Papal See and with the vast number of believers in communion with it."

There was a time when if a ritualist or "Catholic" of that sort were asked, "What, after all, is the reason for not being a Roman Catholic?" he would reply, "Because of Papal usurpation." In other words, the Pope was practically the only stumbling block, and you could scarcely squeeze any other sort of admission out of the Tractarian type of man. This is no longer so. The Pope has been taken into camp, and all he has to do is camouflage his autocratic claims a bit in order to receive the submission of the sixteen

thousand at the Congress and their friends. Meanwhile, we must meet him more than half way. Indeed, we must go the whole way! For note this: the same American authority declares that we must grow more and more to look like Roman Catholics so that they will either be deceived or persuaded into receiving us as the real thing! "Until the general state of opinion and practice among us are more visibly Catholic, we shall have difficulty in persuading papal authorities to take our position seriously." There it is. What more could you want? The important word is "visible." We must increase our visibility as Catholics so that the Roman kind can put its O. K. on us!

"DOINGS AT THE ANGLO-CATHOLIC CONGRESS"

As this is the American letter we can only discuss what affects us, not being isolationists by nature or Churchmanship. Some of the papers intimated that the sixteen thousand at the Anglo-Catholic Congress indicated, among other things, dominance in numbers as well as life. Is there anything like certainty in this admission? It seems that everybody has forgotten the Pan-Anglican Congress of 1908. It represented all kinds of Anglicans, and the thousands attending it were somewhat more than twice that of any Church Congress before or since. What has happened is that, for one reason or another, no one has tried to have a second Pan-Anglican Congress and all its glory and much of its enthusiasm have been capitalized by the brethren of the Catholic party, and they are working this inheritance for all it is worth. The parallel in a greater thing is the way the medieval Roman Church took up the magnificence of the ancient empire and made it its own. In the city of Rome to this day there is not one citizen in a hundred who has anything like an intelligent conception of the difference. They look dazed when you speak of anything beyond and older than Papal Rome. It is a pity that the Pan-Anglican fervor was allowed to subside, or to be incorporated in an alien movement. But, of course, the war had much to do with its neglect. It was clever to turn its *eclat* into the building up of something truly sectarian as compared with the original.

Dr. Van Allen gloats over the crowds falling on their knees for "the blessings which the bishops scattered." Some Americans—we may reasonably say practically all Americans traveling in Europe had felt a sickening sense of revolt against one human being cringingly kneeling to another, kissing his ring and his hand, while the multitude which did so were indifferently allowed to remain "the brother to the ox" in education and poverty. There are those who love cringing and poverty.

The London correspondent of the *Living Church* rejoiced over the display of the ear marks of Catholicism: "The metropolitan wore his mitre, the diamonds of which flashed brilliantly in the sunshine. Each bishop was in cope and mitre." Over and over the descriptions dazzle with the minutiae of what others in the Church prefer to call mint, anise and cummin. One wonders at a Russian metropolitan parading the streets of London with "diamonds in his hat flashing brilliantly in the sunshine" while Americans have to work like heroes to feed his hungry brethren in Russia, keeping them from dying of famine. The English and American clergy wore plain birettas, while they marched behind "a large crucifix with two thurifers and tapers." This was but a detail, repeated

several times. The crucifix was the only sign that anybody had a thought of suffering elsewhere.

There were protests, even from delegates, that a telegram of filial greeting was sent the Pope. Perhaps it was not altogether filial. It might have been due to Christian love, it might have been ecclesiastical ambition, or it might have been mere fiendish mischief. All these complexes perhaps had a part in its formulation. One among those responsible explains it thus: "It was sent to those to whom, if the Church were anything like true to its ideals, we would owe some measure of obedience —if all were right." This apology rings true to the slogan set forth by our own Prof. Francis Hall of the General Seminary, "Our first duty is to Catholicize ourselves." All we got to do is keep on in this good work, and telegrams will be either unnecessary or perfectly proper.

Other things said were not so unwise. Social righteousness seems to have had such a good show that minor things usually harped upon were rather subordinated. The *Church Times* quotes "an eminent American Churchman" as saying: "If Anglo-Catholics everywhere can be imbued with a strong passion for social righteousness as well as intense devotion to Jesus in His Church and Sacraments, it will not take long to convert England, and, later on America, to the faith of our fathers." This utterance is subject to two objections. First, it is spoiled by the limitation of devotion to Jesus to the Church and Sacraments. We surely should be devoted to Him in all the world, His own wide limitation! This is the fundamental error of all sectarian Catholicity. It has an inveterate tendency to find divinity only in ecclesiastical channels. The second objection is more a query. Why the doubt as to Anglo-Catholics? Are they not always, they being the judge, devoted as well as converted "to the faith of the fathers?"

The Bishop of Zanzibar is not an American, but he lives in a part of the world more like the United States than England, to adopt average English opinion, just because it is newer and "wilder," and its inhabitants are more apt to be franker and friendlier. Years ago, when he had just been appointed as an African bishop, it was the privilege of this writer to meet Mr. Weston at table in London, and the impression was gained that here was a man to look out for if ever fanatical zeal were in evidence. His expression was that of an intense dogmatist. Intensity, energy, work, a determined faith—all these were in the face. Time and years in office have only proved the correctness of this diagnosis. The theory of the Church and spiritual authority which such men hold is inherently intolerant. If it is ever otherwise it is because its holder's natural generosity is greater than his religion, or the love of Jesus has unconsciously conquered the love of Church and law.

Instead of violent charges upon heretics as in his Kikuyu outbreak, the Bishop of Zanzibar this time became almost Methodist in his exuberance. His constant jumping up with shouts for enthusiasm or calls to silent prayer were a curious compound of a young politician at a convention trying to prove that the audience was not downhearted, or a Methodist camp meeting leader fearful that enthusiasm might die down to a degree of depression. Before the Congress, much as if he knew he was its prophet, he issued a proclamation of what should be done and felt. He was very generous to God. He said, "We must allow God

to dominate us. We must be ready to adopt His methods." He seemed to dread that somebody would call the assembled "Catholics" a party. "We are not a party," he declared, "We must put away all party spirit. Our appeal is to the Catholic creeds, to Catholic worship and to Catholic practice." Thus rang out the old man in the Bishop. He is not far from the earlier claims of the man whose stress was always laid on "Catholic practice." Therefore "we must not sacrific Catholic truth to success. We are definitely called to end party spirit in the Anglican Communion, and to lead British Christians to love the Catholic Church. We shall never do this by compromising the truth."

It is a pity that this intensity of missionary spirit could not be diverted to the war against war, or the fight of good versus bad in ordinary religion, politics and morals. But we will be Catholic as well as bromidic enough to agree with the further remark that "it takes all kinds of men to make a world," wherein we are also suggesting that the world is thus far more Catholic than the Church in that it has all kinds and seems to tolerate them.

PUBLIC SCHOOLS AND RELIGION

It illustrates the lack of thought prevailing in some of our clergy that they seldom speak on educational problems without seeming to berate the Public Schools for failure to "teach religion," while apparently oblivious to or ignorant of the reasons why they do not and cannot understand present ecclesiastical conditions. The steps leading to these conditions ought to be familiar to them: (1) Once the Bible was read and the Christian religion taught in all American Public Schools; (2) A time came when Roman Catholics, growing unexpectedly powerful, objected, so gradually Bible, prayer and religious instruction were reduced and withdrawn, to avoid quarrels with a body of Christians who will not tolerate or live at peace with their neighbors or competitors in religion; (3) Finally an increasing Jewish element became powerful allies to these sectarian opponents of Christian teaching. Under the circumstances, the Public Schools are in no way to blame, and they deserve extraordinary credit for what they do for the moral and spiritual character of children in the face of almost insurmountable obstacles. There is only one duty of all lovers of America and the Christian Church at the present time, and that is to keep political hands off the schools, and to safeguard them from all belittlement and slander from antagonistic so-called religious sources. Better by far is it never to read the Bible or say the Lord's Prayer in school exercises if doing so provides ammunition by which Public School enemies may destroy them. Up to the present there is no uniform law as to religion or Bible reading and whatever is done is largely the result of local custom or personal desire. In ten states the Bible is not permitted to be read. Six require its reading daily in the schools. In nineteen states the law is silent, and occasionally this is construed as permission. In five other states, courts have given their sanction without specific law. A court in California went so far as to declare the King James Version of the Bible "sectarian," and therefore not permissible as a proper reading in school! Indiana, Iowa, Kansas, North Dakota, Oklahoma and South Dakota have enacted laws sanely permitting Bible reading in the Public Schools.

Nothing by way of refinement in literature is better than the reading of the

King James Bible before and by children in our schools, but it would be a mistake to assume that such an exercise is the equivalent of teaching religion. Nor is there the slightest hope of ever teaching the dogmas of Christianity until Christians come to terms as to what they are. If morality is inculcated, with an indirect religious influence coming from teacher and literature, it is the most that can be hoped for. Meanwhile the most imperative need is to stand by our schools as they are. Disloyalty to them is as unpatriotic just now as opposition to national action in time of war. Perhaps more so.

A FAULTY SERVICE

In September the Supreme Council of Thirty-Third Degree Masons met in New York, and one of the important features of its program was a Sunday Service at historic St. Paul's Chapel. The preacher was The Rt. Rev. Philip Cook, D.D., and the service was read by one of the curates. The service, the arrangements for receiving the offerings and other actions in the nearly two hours of worship could be regarded in no other way than as an inexplicable failure to meet the demands of so important an occasion. The worship up to the sermon had several serious faults. It was too long. It took fully fifty minutes. It was intoned, and badly intoned, and the lessons were read without character or meaning. Here was as distinguished a congregation as St. Paul's ever had within its walls. Masonry, like the Ku Klux, the Knights of Columbus and other secret organizations, may be subject to criticism, but it does average up to the highest American manhood in its ordinary membership, and its thirty-third degree men make together as select a body as the United States Senate or the English House of Lords at their best. If ever a church should arrange a service of distinction and beauty, it should surely be at such a time as this. But the service in St. Paul's Chapel at 3:30 P. M., Sunday, September 16th, was a boring affair. In a way, it was true to Trinity Parish's well-known humdrum "high" ritual, i. e., a procession with tapers, a processional cross, academic hoods, acolytes, priests, a bishop or two, and as tame music as could be rendered by a second-rate choir. The Magnificat and Nunc Dimittis were sung in Gregorian, a mirth provoking thing to the uninitiated, and the hymns were wretchedly rendered. The sermon was as long as the preliminary service. Its delivery was studied, and the voice of the preacher was pleasing and strong. Little else can be said in favor of it. He made a decided mistake in courtesy, as the curate also did in his words of welcome. Both of them seemed to take the moment as an opportunity to put forth propaganda for the Episcopal Church. The Masonic body was referred to as one loving ritual like the Episcopal Church. George Washington was declared great because he had been a "Churchman" and a Mason. As not one-third of these solid American Christians listening were Episcopalians, and were there on duty entirely apart from denominational distinctions, it may be gathered how lacking in taste the speakers were.

It is a lamentable thing that through the manipulations of the late Morgan Dix and a few others, these two historic American Churches, St. Paul's and Trinity, should be in the hands of our narrowest and least American of church parties. If George Washington were again seated in his old side aisle pew at St. Paul's he would not

only find it difficult to recognize the service as that of his own church, but there is a great likelihood that he would not have gone a second time after noting its artificial tone and its intrusive excesses of a ritual totally unknown to him or his kind. The men seated there in this Supreme Council service were nearer to his kind than usually assembles in that historic place, and a large proportion of them showed plainly their puzzlement as they tried to follow a service so foreign to anything they were accustomed to or cared for.

MASS VERSUS COMMUNION

A weekly contemporary of "Catholic" opinions takes a page or two to comment on a brief utterance of the retired Bishop of Manchester, Dr. Knox. The words of the Bishop were innocent enough as well as too true. Referring to Anglo-Catholics as they were assembling for their Congress, he is quoted as saying: "The counter-reformation party are determined to restore the Mass. Protestant England will not consent to its restoration in the National Church." It helps reveal the ecclesiastical calibre of the journal to find it such a zealous advocate of a mere slang word in religious ceremony. Suppose we admit that "mass" is practically "communion", why should we surrender a name that means something for one that does not? That is to say, "mass" in its origin was only an ignorant people's way of naming a beautiful service. They heard the clergyman in the Holy Communion say "Missa est", i. e., "it is dismissed", the public part of the service is over, and, as that was the welcome moment to most of them, either in their weariness or their devotion, *missa* became the emphatic word to their child-like minds, so "missa," the whole service became, ultimately, taking the form of "mass" among the English masses.

Its development is the same as the growth of uses like "mess" or "grub" in the army. It had no more reason for adoption among educated or reverent church people than "big sing" has for a song service, or gang for crowd, or as if modern Protestants were to call the whole Sunday morning service "the Preliminaries".

Yet it is not accurate to say that "mass" has no meaning. It has a most portentous meaning, by which it has lamentably separated the one-time communion service of the Roman Catholic Church from the Lord's Supper of other Christians. "Mass" has come to betoken a mystery full of superstitions. Hokum, superstition, vain repetition, and a complex of more or less meaningless movements have embedded a comforting and simple truth so deep down under the mass of words and motions as to sink it almost irretrievably out of sight. There is not one Roman Catholic in a thousand who can give a meaning to the service that anywhere approaches the communion of our Lord and the disciples. Our weekly contemporary says that "the mass" was never ousted from the Church of England. Here is the essential mistake. It most assuredly was ousted in favor of a restoration of the communion.

Even this weekly paper could admit this on its pet theory of valid orders. Orders could be valid for years without a celebration of Holy Communion. But a service could be rendered for years under the name of "mass" that would not be communion. That "the word is thoroughly intrenched in the English language as referring to the institution ordained by Christ Himself" is a dubious piece of argument. The addition to this should be "as used by Roman Catholics." So high and sound a

churchman as Bishop Harold Browne said "the mass was not a sacrament."

Bishop Knox is accused of "doing what is in his power to obstruct the reign of good feeling that is much to be desired among church people. He plays upon men's prejudices and passions". All of which is because this able and good man has a desire to keep the Church from doing a very foolish thing, namely adopting for official usage a name that is merely popular for a sacred service of God, which already has several beautiful names, such as the Lord's Supper and Holy Communion.

FOSDICK, "HERETIC"

We will have to permit the Baptists and Presbyterians to settle it among themselves how far they are willing to let a Baptist Modernist preach in a Presbyterian pulpit, but the man himself interests us as a fine example of what is constantly happening in history, the reincarnation of prophetic power to make old truths become new. Years ago Matthew Arnold, who received communion in the Church of England regularly but who was in doctrine far from a churchman, gave his famous definition of religion as four-fifths morality. Dr. Fosdick puts it this way, in substance the same, "The reason why nine-tenths of our theological controversies are an idle beating of the air is that, whichever side wins, it makes no difference to character." It would be a pity to suppress such a preacher. All true reformers started with the sense of revolt against making God such a one as ourselves, vindictive, inhospitable to variation, hostile to progress. Because of misconceptions of God there have been frightful misunderstandings of duty to our fellow-sufferers in an imperfect world. The fight against evil was invariably weakened or spoiled by attempts to shift the battle front from morality to side issues of doctrine, such as the Virgin Birth, inspiration of scriptures, resurrection of the flesh, etc. The main thing is to have men in the pulpit so full of the spirit of God and the knowledge of human need that they cry out with St. Paul, Woe is me if I preach not! Such a man is Dr. Fosdick. He is not like some of our own of either extreme, rather indifferent to the Person of Christ because of a prior allegiance to other and lesser factors in religion. There is no greater enthusiasm for Christ and humanity today in any pulpit in the land, large or small, than one notes in the "Old First Presbyterian Church", New York, where Dr. Fosdick preaches, and it would be a profitable thing if his example were followed by a younger generation of aspiring ministers. He is not perfect in all his doctrines held by other Christians, and he perhaps lacks the genius of a Phillips Brooks, or a Beecher, but they miss the mark who pick flaws in the message of a man who is drawing more men nearer to the measure of Jesus than most other preachers of the present day.

METHODISM IN RUSSIA

The Methodist Bishop Blake has written articles and made speeches to justify his presence at the Conclave of the special Soviet Church, called officially "The Living Church." One can understand a call to preach the gospel to ignorant Russians full of superstition as well as evil in life. One can also appreciate a desire to help genuine reformers remake their church after Apostolic models and in the light of new discoveries of truth. But it is not clear that these were the actual needs of the Russian people. Nothing said by Bishop Blake makes us feel

sorry to have attributed unneeded intrusiveness to his haste to be in at the death or the rebirth of religion in Russia. There is no disputing the fact that there was a Christian Church already there, and it had been at work for centuries. However defective it might be from American Protestant standards, it occupied the field, and, according to the approved principle of Christian comity, it should have had no intrusions from other Christians unless it were so completely bad and inefficient it became a duty of more enlightened Christians to go to their help. The only facts we have are on the side of the belief that the original church was doing its best under adverse circumstances and that a hostile government was doing its best to get rid of it. A great American authority on Russian affairs, Mr. Crane, asserts that the Orthodox Russian Church was playing a noble part, that the imprisoned patriarch, Tikhon, was an honest and capable leader, and that the old church had the support of the majority of good and honest people in Russia. Mr. Crane's opinion is supported by a military observer of years in Russia, whose published views in the *New York Times* were the antipodes of the opinions set forth by Bishop Blake. *The Chronicle's* estimate seems to have been right: Bishop Blake's action had more politics than religion in it. It was an essentially discourteous and disloyal thing to do when the Christian Church on the ground was in danger of being cruelly crushed by an unfriendly and atheistic government.

COLLAPSE OF THE CONCORDAT

Some have made much of the fine name "Church of the Reconciliation" as a description of what many of its members would like the Episcopal Church to be. But when it comes to the final test of action, idealists are apt to be almost broken-hearted to discover that, officially at least, the Episcopal Church is not able to do much in the world of ecclesiastical reconciliations. Referring to the disappointment of Newman Smyth in his failure to induce the Bishop of Connecticut to ordain one of the Yale Theological Professsors after the manner of Concordat hopes, *The Christian Century* says: "The quest for unity has been so ardent in many hearts that men like Dr. Newman Smyth have been willing to accept the conditions of the quadrilateral. The refusal of Bishop Brewster puts a new face on the whole business of the Christian unity proposals of his communion." Bishop Brewster has tried to show that he did not "refuse," but only found his hands tied by lack of authority from the General Convention. The Chicago periodical goes on to ask a pointed question: "Is, then, the Episcopate after all a sectarian thing? The influence of the whole Anglican Communion in the cause of Christian unity hangs in the balance. The Christian world has hoped for much from its leadership." It further asks, "Are the Lambeth proposals more than a polite fiction?" It is a difficult thing to answer, but there are those who put the blame on one party in the church that somehow or other seems to hold the official reins to such an extent as to prevent movement forward. Some go so far as to say that the truth is not in the High Church party when it comes to questions of unity. A better way of putting it—for there are varieties of "high"—is that those who hold the unqualified theory of exclusive orders are simply not able to do more than say polite nothings in regard to immediate measures of unity, unless the party of the other part will surrender all and be ordained according to the

demands of those holding the theory of Apostolic Succession. It does no good to say that these obstructionists are not in the majority. They seem to have the majority among the officials who act or fail to act or they have peculiar powers of obstruction. Until we can right this condition in our own house there is not much use of our trying to unite house to house in the Church of God so that "they all may be one," beautiful as the dream is.

"CATHOLIC PRIEST WANTED"

There is increasing frequency in America of that one-time exclusively English style of Church advertisement, "Wanted, for a Catholic parish, a Catholic priest." If acquainted with current controversy, one may have a fairly clear idea of what an advertisement means by the phrase, "A Catholic Priest." He is a clergyman who, for the most part, holds himself aloof from other Christians. They are to him anathema and sectarians, and their churches are "schism boxes." If he meets one of them in a Turkish bath, for example he must forthwith dash out—dressing first perhaps—with eyes closed and hands covering ears. This is what the irreverent over-orthodox say that the Apostle John did at Ephesus under similar circumstances, not realizing how insulting they are to the Apostle of Love. A Catholic priest, of course, pays due respect to proper clerical form in clothing, either on the street or in the chancel. He crosses himself with proper precision, he genuflects at the right time, he fasts before communion, he claims the power of absolution, he loves candles, eucharistic vestments, crucifixes, birettas, processions, etc., and he seldom or never says a church prayer or reads a biblical verse in a natural voice. He sometimes pretends to love truth, but he wants it hedged in and protected as "a form of sound words" which will brook no freedom in understanding. Sometimes he is a happy and agreeable man in society, oftener than his views of religion would lead one to expect; other times he is gloomy and suspicious that every bush and every meeting house shelters a dangerous heretic. Always he would be called Father or priest,—never minister or Mister!

There is of course, another kind of Catholic priest who does not rejoice in the external or the showy, but he is not the desired one of the paid "ads." Write me down as one who loves his fellow man, is a favorite feeling of this second sort of minister or priest. For that very reason he rather shuns the word priest, and, because Roman "fathers" and Greek "papas" have developed into autocratic Patriarchs, Holy Fathers or Popes, he is hostile to all such titles. He loves Christians of every name. He even loves religious men of foreign and Pagan cults just because they are true to their light. He is fond of literature, or whatever the mind of man has produced, whether in art, industry or letters. He thinks God gave man brain as well as heart, therefore he willingly associates with his fellow men in every true human function, and he has profound respect for scholars and scholarship as well as the humblest seeker after God. He is enthusiastic in the pursuit of truth, and is unwilling to permit the opinions of the dead to become an obstacle in the search. He has no invincible hostility to external acts or eucharistic paraphernalia, but he hesitates and fears to use them where he knows they will but hurt and prevent others from growing in wisdom and truth. He loves God and all the works of God in or out of the Church. He loves man so much that he endeavors to do

only those things which he believes will win all religious men to become followers of Jesus in reality, as he hopes he is himself. He rejoices in anybody who can accept Jesus as the way, the truth and the life, no matter how limited the ability, and would have the church receive such without minute examination into their lesser beliefs or interpretations.

No vestry would be foolish enough to pay for an advertisement as long as these descriptions of the two kinds of Catholics. But it is well to know that they exist in order that puzzled church people may make an intelligent choice.

SOME PAROCHIAL UNDERTAKERS

At a meeting of organists in Rochester, one called "the warden of the American Guild of Organists," gave expression to his resentment against a constant clerical reference to "jazz in the organ loft;" and he put in a counter claim that "there are men in the pulpit of some of the Churches whose selection of sermon topics is a disgrace,"to which he added that the organist "has a right to demand that the pulpit shall co-operate with him in maintaining a reverent spirit in the pulpit as well as in the choir."

While there is much truth in this declaration, those who are not inclined to "jazz the pulpit," as this organist is said to have called certain sermons, may be permitted to call attention to the wrongness of its attitude. There will be critics who, with much reason, will resent the lofty claim that "the organist has a right to demand." There also seems to be something topsy-turvey in the way the word "co-operate" is used! It is this attitude of either wheedling or demanding in the worship of the Church which has made certain organists almost, if not altogether, the chief offenders in foisting on the Church methods of worship that have tended to drive plain people out of the congregations. Over and over it has been the organist in Episcopal Churches who kept asking "Why not intone?" or "Why not have candles on the altar?" or "Why should the priest not wear eucharistic vestments?" etc., until ultimately a party was created in support of such things; and, to avoid a Church row, the minister felt obliged to surrender and do as the organist hinted. In case after case, the organist did not merely ask a leading question. He of his own accord had the versicles or the amens sung, and he trained the choir to walk in procession with the ecclesiastical equivalent of the Sing Sing lock-step, namely that elongated stretch of the legs in a stilted time. Worse than any goose step ever invented! He also made the members of the choir turn to the altar in glorias and creeds, where a weak minister let it be so to "avoid trouble in the choir," whether the congregation wanted this form or not.

These things have been a growth of a generation, until today half congregations, have taken the place of larger congregations, whose mid-Victorian simplicity of manners and character, scoffed at by the up-to-date medievalist type, have been largely forced out of the Church by a steady but dubious "advance" in less important elements of worship. It was never a mere question of majorities. It was always a question of being more aggressively noisy and pushing on the part of very small minorities.

Sometimes it has been said that undertaker-sextons have "run" the larger city churches. It was they who dictated the expensive ceremonies of weddings and funerals, and it was to them there came the rich spinster who found

it difficult to get nearer the minister, hence the spread of petty church opinions which became the ultimate parish policy. Between sextons of this sort and organists of the type described, the worship of God and the preaching of the Gospel have been a good deal subordinated to the ideas and ways of men more interested in ceremony and organization than in the fundamentals of the Christian religion. It is a minor matter, but it has had a major effect.

PRAYERS FOR A DECEASED PRESIDENT

It is a legitimate question to ask how far it was right to pray for the soul of Harding, our late beloved President. Most people seemed to have a clear idea that he had a good soul, and the belief of his own Baptist Church is unqualifiedly on the side of finality when one goes into the presence of God. Probably the Roman Catholic Church is not only excusable but commendable in ordering masses for the repose of his soul, for that is not only their chief service; it is almost their only public service in which the dead may be mentioned. But, no matter what may be in the air as to enriching our Book of Common Prayer with petitions for the dead, it is not as yet an official part of the public worship of the Episcopal Church to pray for the dead, with intention to get them reposed or purged. Is it not, therefore, going out of the way somewhat for our bishops issue directions to pray for the soul of President Harding? Both the laws of courtesy to a Christian who did not believe in such things and the Canons of the Episcopal Church as at present constituted seem to be against the procedure. We have a proper enough prayer for a living President but none for him when he is dead, and it is at least doubtful that he needs them in the latter case. The time could be well taken up by praying for the man who succeeds him.

HURTFUL PACIFISM

Most of us would scarcely be willing to be called militarists, but we might like to put in a word for many that are thus labelled. *The Christian Century,* for example, an admirable religious journal, has lamented the victory of Angora more than most other papers, and has bewailed the shame of the Turkish "comeback." Does it occur to the editors that maybe excessive pacifism should share the blame? It was not merely the helpless condition of Europe, or the dissension among the Allies which caused the catastrophe, as *The Christian Century* intimates. It was probably just as much the contention against action made by unthinking pacifists on both sides of the Atlantic. Military men feared to speak up, as they wished and as they ought. From Prime Ministers down, political leaders have been driven into timid dread lest they should say or do something that would bring on another war. Because of the terrible experience between 1914 and 1918, good men and women everywhere have been crying out, "Aoid war at all costs. Perhaps it would have been better to go back to the early war fervor which made men say over and over, "There are worse things than war!"

"THE BEAUTIFUL LIE OF ROME"

In the last issue of *The Chronicle* Richard Le Gallienne was set in contrast to G. K. Chesterton as a literary man who preferred the Anglican to the Roman Church, and mention was made of his little book, "The Beautiful Lie of Rome," in which he gave reasons for his preference. It seems that the little volume is out of print, which indicates a good deal of demand for it while in existence. Maybe there were some who

were glad to see it disappear. It is possible that the publisher. Mitchell Kennerly, may reprint it. Meanwhile it will be interesting to quote from two other volumes of this poet, both written in prose and each an endeavor to show the true reaction of a man of letters to basic religious ideals.

One of these, "The Religion of a Literary Man," is purposely made a modern companion to that eighteenth century Churchman, Sir Thomas Browne, who wrote "The Religion of a Medical Man." Mr. Le Gallienne expresses as follows the feelings of a literary man as he regards the organized Roman Catholic Church, or it might be any church making more of organization than religion itself:

"Organized Christianity has probably done more to retard the ideals that were its Founder's than any other agency in the world. Moral teaching without spiritual significance is of little force. The ecclesiastics into whose hands Christianity soon fell, being, as the majority of ecclesiastics must be, unspiritually minded, darkened the symbolism of Christ, and thus deprived the moral side of His teaching of a great part of its motive force.

"Catholicism, for example, is simply average humanity in a surplice—that is the secret of its hold upon the world. It practically admits that Christian ideals are hopelessly out of reach, though it theoretically preaches them, more rigidly, perhaps, than any other creed. Indeed, as one very well understands, the Catholic Church is a form of symbolism. It is of the essence of a symbol that it stands for something which transcends itself. A Catholic priest, for example, is a symbol of what a man, according to one mistaken version of Christ's teaching, should be. Illogical people may point out that his life does not square with his transcendental creed. But what of that? A man may not be at once the symbol and the thing symbolised, and a priest, like a policeman, is not always on duty.

"Christianity, like every other form of idealism, has suffered degradation at the hands of its exponents."

A brief excerpt from "The Life Romantic" is stronger. The hero has a Roman Catholic friend, a priest who had baptized him and was his father confessor for years. Here is the way Mr. Le Gallienne describes his hero's later reaction:

"In spite of his love and reverence for Father Selden, Wasteneys knew that the answers of his Father Confessor to these questions could not be his answers. The Church of Rome had been, and still continued, so dangerous a spiritual obscurantist, so unscrupulous a trader in human superstition that, so far from his ever dreaming of joining that subtle communion, he rather regarded the complete demolition of the church of his fathers as the first condition of the New Church of the Spirit. The Church of Rome was the Bastile of Faith. So long as one stone of it stood upon another, no spiritual, or even political, progress was possible for mankind. Rather indeed than return to that exquisite, aristocratic, politically vigorous, but spiritually effete, communion, he could have conceived himself joining some naive, democratic, even vulgar and grotesque, schism, in which, however coarsely, the warm blood of faith freely circulated."

The author does not pretend to be an orthodox Christian man, and his beliefs would scarcely please even a modernist in all respects, but his statement of the fundamental religious life is very attractive, and would do the average Christian a world of good if he were alert enough to appreciate it. He certainly understands Romanism better

than many of his literary or ecclesiastical brethren. Pregnant sentences are, "Catholicism is simply average humanity in a surplice," "that subtle Communion," "the Church of Rome was the Bastile of Faith." Nothing more drastic has ever been said by opponents of vaticanism.

The Beautiful Lie of Rome is a tenderer book than the other two, with the tone of a poet and religious man who could weep over the historic mismanagement of the religion of Jesus. Maybe for this very reason it is a stronger arraignment of Vaticanism than a harsher book would be. "Rome, then," Le Gallienne says, "is un-Christian or non-Christian, in that she represents a religion of the letter—the beautiful illuminated letter—instead of that free religion of the spirit which Christ came to preach . . . . It left humanity virtually where it found it . . . . . I know it is a platitude to talk about the old iniquities of Rome. There is nothing that helps so powerfully to keep old error alive as our cowardly fear of platitude. Besides, it is hardly considered polite nowadays to remind Rome of her bloodstained past. Rome is the fashion, and it is bad taste to say anything about the popes of the Renaissance or the Holy Inquisition. It is just so that the lessons of history are forgotten. Had any reparation for the crimes of Rome been possible, and had Rome made it, one might safely keep silence,—but, possible or not, Rome has never made any reparation, nor any attempt at it, and what Rome was she might just as well be again. Therefore, it is the duty of the civilized world—as well as necessary for its safety—never to forget, and never to forgive, those old crimes. Those who are ensnared by her graces may forget, but their forgetting is a sin against civilization, and it is the duty of those whose heads are not to be turned by a little incense, without ceasing to keep awake the world's once terrified memory of the monstrous past of Rome."

These are stern words, cast among others more gently yearning for better things, but they should be a wholesome lesson in the duty of the hour for some who are at present coquetting with Rome, or would use the soft pedal forever. It is not that this literary man has very much to say for the Church of England or other Episcopalian communions. They have all erred, he thinks, against fundamental Christian principles by their surrender to ecclesiasticism. Although Anglican in his earlier days he was repelled by what he considered the peril to his soul's advance by the hardness of the over-orthodox of some of its officials. But if he were again to "join any church, I should join the English Communion of the Protestant Church; for, however stationary, or indeed reactionary, that may seem at present, it does embody a principle of expansion." In other words, it has more possibilities of growth in spiritual life and truth than any other. The tragedy is that those in it who love externality and mere organization are doing their best to throttle this essential factor of possible expansion which men like Le Gallienne regard as its intrinsic quality. The ecclesiastical mind everywhere has done and will continue to do what he says Rome always did: "There is scarce a painfully discovered fact that would enlarge the imagination of man, scarce a truth about the earth or an inspired guess at the heavens, which Rome has not crushed into silence until it was impossible longer to deny it."

English, Irish and Canadian Church News

ENGLISH CHURCH LIFE

Special to *The Chronicle*—Our London Correspondent.

We are at present passing through a time that may have very important consequences to the future of the Church of England. One of the wisest of my friends writes to say "events will move fast in October." The Anglo-Catholic Congress has come and gone. A huge success from the spectacular and numerical standpoint, it proved the real aims of the inner circle of its promoters and the divisions that exist among many who were drawn into the movement. Union with Rome, the adoption of the entire Roman Catholic doctrinal system and the acceptance of a modified papacy are without the shadow of a doubt within the dreams and policy of the Congress promoters. The Bishop of Zanzabar was Chairman and his last word to the members was to fight for the tabernacle. This was accompanied by a number of sentences on the duty of Catholics to their Bishops which have given rise to much discussion. I do not think I misrepresent his meaning when I say he meant "obey your Bishops when they are in agreement with your ideas of Catholicity—if they are not then take good care before you abandon Catholicity in surrendering your own freedom of action to Episcopal monitions." A telegram was sent to the Pope, who has not responded to the respectful homage offered. The Roman Catholics have made it quite plain that they do not want the lip adhesion of Anglo Catholics—they desire their frank acceptance of Roman discipline and organization. A Jesuit Priest while admitting that most of the Converts to Rome come from the ranks of Anglo Catholics, says that the Protestants understand the Roman position better than the Anglo Catholics. Rome will gladly accept those who submit—she gives no heed to those who look upon her as their natural leader and stand outside.

The Bishop of London was President of the Congress. He took occasion after the Congress to speak some home truths about the Roman position, but he not only delivered the inaugural address—he also attended the final service. Naturally his action and that of a number of other Bishops have been the object of comment. I am told that some of them felt that as they had promised to attend, to draw back at the last moment would have deprived them of any controlling influence they might have. They preferred to keep their engagements in spite of their disapproval of some of the things that had happened. How far this is a good attitude or not, plain men may not be able to judge, but public men must know that what they support by their presence is considered right, by those who know nothing of their reservations. It is true that the Bishop of London obtained a promise that certain hymns to the Virgin printed in the official programme would not be sung at the Congress. The hymns remain on record as an expression of the teaching of the

Congress authorities — their absence from the meetings is of secondary importance. Everyone who possesses a programme can learn from it the doctrinal aims of the promoters and that is much more important than their absence from the daily music, when that absence was the means of securing the Bishop's presidency. The whole matter of Episcopal association with disloyal movements is bound to be considered more carefully in view of what occurred in July in London.

The Anglo Catholic organization is divided. How far it is true to say we have reached the parting of the ways an outsider like myself cannot say. I do know that the London Congress has led to a split. On one side stand the men who look upon the schism from Rome as a crime, denounce the Reformation and all its works and long for reunion at any price short of the surrender of their posts in the English Church. Many it is said are prepared to go over now to Rome. On the other side stand those who have been under the influence of the Tractarians, held by a sacramental view of Christianity which has been brought to its fullness in Rome and think they can bring the Church of England as a whole round to their way of thinking. The latter are sometimes more Protestant than they imagine and hate the autocratic intolerance of Rome. I have heard them denounce Rome's action and policy in language too strong even for me to employ. No longer can it be said that Anglo Catholicism speaks with one voice—it has two voices and the great struggle for supremacy will come when the men return from their holidays. Already many hold that the Congress went too far and the excesses need to be curtailed. This is to the good and may lead men to ask themselves, "Is not the object of my denunciation the logical and natural outcome of the opinion I hold on 'Catholicity'?" If it does this good may come from the demonstrations that have caused more ill-feeling and controversy than any series of meetings that have lately been held.

One thing is certain, the Anglo Catholic Congress has created a reaction against any idea of Reunion with the Church of England among great numbers of non-Churchmen who were keen on reunion. They have seen what the doctrines of the Catholics involve. "We could not send messages to the heads of the non-episcopal Churches without acknowledging their membership of the Catholic Church and we cannot do this." The proclamation of such a view has made many feel that if this be the feeling of a section of the Church of England, which demands the recognition in practical statesmanship of its convictions we cannot possibly unite. They see in it the proclamation of an exclusive sacerdotalism that is foreign to all their religious convictions and will have none of it. Strange to say their attitude has given joy to many Anglo-Catholics who hate the idea of home Reunion and have fixed their eyes on the Eastern and Roman Church. How men can be more keen on union with Rome and the East than on the bringing of our National Christianity together is hard to discover, unless they hold ecclesiastical convictions that are foreign to English tradition. At any rate, it is not too much to say that the Congress has been a set-back to reunion work and it remains to be seen whether it has not marked the crest of the wave of Roman reaction in the Church of England. It certainly has roused thought and feeling in unexpected quarters and has disclosed the plan of capturing the Church that is behind the whole movement.

In July we had also the meetings of the Houses of the National Assembly for discussing Prayer Book Revision and the meeting of the National Assembly—in future to be known as the Church Assembly. Taken as a whole, the discussions on revision were much more moderate in tone and conciliatory than was expected. True, the subject of the Holy Communion has been postponed until the Autumn and on that service opinions are most sharply divided. The Clergy and Laity determined that they would not consider the Book of the English Church Union as an alternative. They did so by majorities that proved the book did not commend itself to them and that it was a strange demand for any body of men to make that the work of an outside body should be placed on a level with the work of the Convocations and the Assembly itself. They felt that the Assembly was not a body to be looked upon as on the same level as any external sectional Society. A sense of responsibility was present in all the debates, and the changes made and the enrichment provided were of a character that does not raise violent doctrinal antagonisms. Nobody can say what the final form will be, but it is clear that the extreme party has not the weight it thought it had and independent judgment lives among the members of the Assembly. How the discussion on the Communion Office will proceed cannot now be foretold, but efforts will be made to arrive at some concordat. It is by no means certain that we shall have an alternative book. Men's opinions on the evils of two books in use in the same Church have undergone a change and those who are in favor of one book may be found to be the majority.

In the Assembly itself useful work was done. A measure on delapidations was passed—largely through the skilful piloting of Archdeacon Whittingham and provision for the foundation of new Bishoprics was made. On the latter measure much discussion took place concerning the sole Crown patronage and a clause was inserted providing for the approval of the Chapter of the new Cathedrals. Now, no procedure in our Church has been open to more criticism than the assent of Chapters—a mere formality it was said. But the clause trenches on the Royal Prerogative and may be the cause of the rejection of the entire measure. For good or for evil we are a State Church and we have definite rights reserved for the Crown. These rights are exercised by the Crown through the Prime Minister, who acts for the people and any attempt to deprive the Crown of them is an attack on the Royal prerogative. To interpose an approval of an ecclesiastical body before the election is complete by the issue of the *conge d'elire* means a limiting of the Royal prerogative and it may well be that the Ecclesiastical Committee of Parliament may pronounce against the Measure. It has already pronounced against another measure (Church Councils additional Powers) on this ground and it remains to be seen whether it will be consistent in its attitude. The very men who attacked the *conge d'elire* as a farce are in favour of its extension to new Bishoprics! Surely the Church Assembly has sufficient work of a useful kind to do without indulging in those tilts at the links between Church and State. If disestablishment be desired, let it be fought for openly. We cannot eat our cake and have it.

The House of Bishops had a debate on Ecclesiastical Courts when an address was delivered by the Bishop of Chelmsford, who came from a sick bed

to make his plea for a Committee to enquire into the subject. Not many days after the Bishop was dead and by his death ended one of the most romantic careers in the Church of England. At one time a candidate for the Wesleyan Ministry, Dr. Watts Ditchfield became a lay worker in the Church. His zeal was burning and his work was ceaseless. He passed through St. John's Hall, Highbury—.an Evangelical Training College—where everybody respected his earnestness. Ordained for a North London Parish, he soon became the leader of Men's Services. After some years he was made Vicar of one of the most obscure of East London parishes—St. James the Less, Bethnal Green. He threw himself into the work. He found friends to back him financially. He became one of the greatest religious forces in East London and made his mark as an organizer, an inspiration and a social worker. Unconventional in his methods and full of driving power he did not confine himself to his own parish, but became a member of Many Boards and Church bodies. His genius for practical affairs was undoubted. He never took up any cause without becoming its leader. He had no scholarship—scholars trusted his judgment and believed in him. He was no theologian, but he was chosen to be lecturer of Pastoral Theology in the University of Cambridge. He founded St. John's Hall in Durham University and was the first of the students of his old College to be elected on its Council, of which he became Hon. Secretary and later Vice-President.

When a man was needed to extend the influence of the Church of England men's society in the Dominions, Watts Ditchfield was sent and made a great impression. When the Bishopric of Chelmsford with its teeming population of working men in London over the Border was founded, he was chosen the first Bishop. The man who had no academic education became as Bishop a member of the House of Lords and the personal friend of the King and Queen. He laid deep and broad the foundation of the new Diocese. He faced problems that would have crushed other men with confidence that they would be solved by Divine wisdom and hard work. He never spared himself. He found rest in change of work and when he had to undergo an operation his weakened frame succumbed to the shock. No career in the Church in recent years has been more dramatic than that of the late Bishop of Chelmsford, who by sheer force of personality and hard work gained the exalted position he occupied and retained the affection of all who worked with him. Even those who differed from him in many of his actions never doubted his honesty of purpose and his desire to do what was right. Many have asked "had Watts Ditchfield been through the University mill would he have been the power he was in the Church?" His life is a warning to those who would close the ranks of the ministry against all men who have not a University Degree. No one honours learning more than your correspondent or would work harder to have the standard of clerical education raised,— but God still calls men of holiness and inferior education—as the world counts education—to do great things for Him.

Three of our vacant sees have been filled. The beloved Bishop of Liverpool, Dr. Chavasse, retired when he could not do his duty as Bishop. Few agree with him that he has not the power to work, but he is the best judge of his own capacity. Dr. David of St. Edmundsbury—an old Head Master,

succeeds him. He is of broad, generous outlook and may be trusted to work with his fellow head master, Dr. Temple of Manchester. Dr. Guy Warman leaves Truro for Chelmsford. His views are on the whole those of his predecessor with whom he worked cordially in many undertakings. The appointment to St. Edmundsbury is a surprise. Archdeacon Whittingham was until last July unknown outside the limited circle of his friends and those who lived in the Peterborough Diocese. He proved his mettle at the last meeting of the Church Assembly by the masterly manner in which he described the clauses of a most complicated measure. Courteous, painstaking and considerate he won all hearts and looking back, those who expressed surprise at his appointment now see it to be the most natural thing in the world. A man of his high character and outstanding gifts cannot fail to leave a deep mark upon a rural Diocese that demands much thought for the solution of its many problems. All three appointments prove that fit men are being chosen for high positions in the Church.

I am thankful to state that the venerable and venerated Dean of Canterbury is making a good recovery from his serious accident that would have brought death to most men. At 86 the Dean has survived a broken thigh bone, writes letters and articles and is now recuperating by the sea—waiting for the Doctor's permission to return to full work. A friend says he is "indestructible"—he is something better than that—a man fearless in the defence of truth, ever ready to give the best grounds for his convictions and kind to all who seek his counsel. No man of our time stands higher in the esteem of those who know him best and that is the proof of real greatness. He has written a great number of books and innumerable articles, but good critics say that his last two volumes of Sermons on the "Story of the Passion" and the "Story of the Resurrection" are among the best of his work. Certainly they are outstanding in their presentation of leading truths and their appreciation of the best that has been written on the subjects in many languages. How the Dean manages to keep up his reading, do the public and Cathedral work he performs is a mystery to his friends. And the best part of the Dean's work never reaches the public eye. We are all thankful that he is once more able to give a lead that is badly needed in these days when issues are confused and the wise are few in number.

May I say that in London we all felt the sorrow that has overtaken your nation—as a national loss. In recent years we have all learned to look upon the United States as something more than a sister English-speaking state. Your joys and triumphs we share; your sorrows come home to us and the home call of no man outside these islands could not have been created the universal sympathy we all feel with his family and your nation. We expect American Presidents to understand our ideals and we are now in closer touch than ever before with the best thought of your country. President Harding was for us much more than a name; he was the head of the Power we esteem most highly and consider part of our world family.

IRISH CHURCH LIFE

Special to *The Chronicle*— Our Dublin Correspondent

Since I last wrote there has been a very marked improvement in the position of affairs in the Free State, and although in such an illogical country as Ireland, it is rash to indulge in prophecy, nevertheless it does look as if we were about to return to something approaching peace and sanity. For the past few months there has been a cessation of organized murder, outrage on person and property and the destruction of the railroads. How far this peace is due to the fact that there has been a return to a sense of what Stevenson calls the "ultimate decency of things," or to the fact that some 13,000 bright youths and maidens are under lock and key, is difficult to estimate. But no sooner are we out of one trouble than we are into another. The dock laborers all over the Free State have been on strike against a "cut" in wages which would bring them to the same level as in England and Northern Ireland. Here they are 6/— a day in advance of the English rate, and it is obvious that this is a serious handicap to Irish trade and keeps up the cost of living at a much higher scale than exists in the Six County area. In consequence trade is at a stand still, and industry is languishing. This is a serious matter after a revolutionary period when reconstruction of industry and credit is essential.

The trouble is that Irish labour has a very strong bias towards extreme communism. In the South there has been for some months past a strike of labourers against the farmers. It is not a matter of wages. The labourers have committed themselves to a statement which denies the right of the farmers to their land on the ground that their only title is "an act of the British Parliament." This raises the communistic issue in an acute form, and the farmers have taken up the challenge and refuse absolutely to treat with labour until they repudiate this position. It is a curious illustration of the old aphorism that "hens come home to roost." It was this line of argument that the farmers adopted against the old landlords, and now their own gun is being turned on themselves. And so this country continues to play the fool. Labor is intent on killing the goose that lays the golden egg and it is also quarrelling with the farmers over the division of "swag" of the old regime. All one can say is that the outlook, tho' not so gloomy, is not yet by any means bright.

Some months ago the Vatican sent over an unofficial envoy—Monsignor Luzio—with conveniently wide terms of reference. The Republicans had appealed to the Vatican against the Free State Bishops. The Vatican evidently wanted to find out how the land lies. The Government did not smile upon this "mission," and the Monsignor having interviewed many people returned to Rome. Nothing has since transpired and the general impression appears to be that the Envoy could make nothing of it all and was utterly bewildered at the grotesque nature of what in Ireland passes for politics. I am writing in August and we are to have an election before the month is out. There cannot be said to be any well defined political parties. The intransigeant Republicans are to run candidates, but their representatives refuse to sit in the *Dail*. The Government stands by the Treaty, but that can hardly now be an issue. The Farmers run a party, Labour is a party, but has been

split by the return of Mr. Jim Larkin from his imprisonment in the States. And in addition there are innumerable Independent candidates. How the election will go, no one can have the slightest idea. The electorate is utterly unstable, and many think utterly unfitted for democratic government. But the result of the election is very important and will effect the whole future of the country.

Within a week of the death of the Bishop of Tuam, which I chronicled in my last letter, we lost through sudden death the aged Bishop of Clogher, Dr. Day. The Bishop was the last of our Bench who had been in Holy Orders before Disestablishment, and he was an authority on all matters connected with the reconstructed constitution of the Church. He was also an authority on matters connected with primary education. Dr. Day belonged to a family that has great Church traditions, his uncle having been Bishop of Cashel and his eldest son at present Bishop of Ossory. His funeral service at St. Matthias' Church, Dublin, was remarkable for the enormous attendance of mourners—the Bishop being very popular in Dublin, where much of his ministerial work was done. The Provost of Trinity College (Dr. Bernard) paid a last tribute to the faithful, zealous and unceasing work of the Bishop in many spheres.

At the election for a successor to Dr. Ross in the See of Tuam, the Synod failed to give any name the two-thirds majority necessary to ensure nomination. The Dean of Tuam, however, obtained an overwhelming clerical vote, and a larger lay vote than any of the other candidates. In consequence when the matter came before the Bench of Bishops Dean Orr was appointed. The new Bishop is a comparatively young man and had a university career of distinction. He has been Dean of Tuam since 1913, and has lived through very bad times in the recent disturbances in the West. When the vacancy occurred he issued an emphatic *nolo episcopari,* but yielded in the end to the wishes of his friends. He takes up a depressing task. Our small communities have been sadly depleted in the recent troubles. There is little hope of any future for Protestantism west of the Shannon. Bishop Orr will have to conduct a strategic retreat as well as he can. Perhaps the isolated remains of our parochial system may be shepherded by an itinerating clergy.

While the Diocese of Tuam failed to elect a Bishop the Diocese of Clogher—half of which is in the Free State and half in "Ulster"—almost unanimously elected its Archdeacon. Archdeacon Macmanaway is a forceful personality with a finger on the pulse of the affairs of the Church. He has done most valuable work in the recent Reform Movement and combines much good sense with much suavity of manner. These two appointments are a distinct gain to the Church and in different ways will prove a strength to our Bench.

A curious situation has emerged in "Ulster" with regard to education. In spite of the warnings of the denominations which own the schools, the Government passed an Act, otherwise good, but refusing to safeguard denominational interests in the appointment of teachers. The result is that not only the Roman Catholics, but the Protestant managers refuse to transfer their schools to the State authority. They have behind them the backing of the parents, who are very keen that the schools they have built should not be dominated by other denominations. The

effect is to render the Education Act null. The Government are put in a very foolish position. No doubt the denominational system may not be in accord with modern educational theory and practice in other countries, but in Ireland it is inevitable and popular sentiment is in favour of it. It is an unfortunate thing that the young Government of "Ulster" which has done so splendidly, has "put its foot in it" in this matter.

In Southern Ireland great inconvenience and waste of time and energy are being caused by the Free State Government making Irish compulsory in all schools. The Irish language is almost dead. It survives only in remote parts. It is a very difficult language and it is extant in three very different dialects. The attempt is being made to revive the language artificially. Teachers have to close their schools for a month every year and attend Irish classes. All children are to be taught. From a commercial and literary standpoint, the language is worthless. For the ordinary processes of daily life in modern times, words have to be coined by the dozen. To compose a scientific treatise in Irish would be impossible, as there are no words available. All experience is against the revitalising of a language that has failed in open competition. And yet vast amounts of money are being spent in attempting to revive Irish. That it should be encouraged as a voluntary study by those who have an interest in it is a reasonable thing; but to compel all children to spend time upon gaining a smattering of Irish phrases is quite another. However, the enthusiasts have gained their point by appeals to sentiment, and it remains to be seen how long it will last and how far it will go. It is interesting to remember that, long before this fad came into existence, the Church of Ireland has always provided that in Irish speaking districts the service should be said in Irish.

The months of August and September are the favourite holiday months of both our clergy and laity, and if we may be permitted to use an Irishism, we may say that the Church hibernates during these months. In consequence there is little of actual work to record. The very minimum of routine work is all that is kept going in our parishes. Owing to the depletion of our clerical staffs consequent on the political trouble it is becoming a matter of extreme difficulty for many of our clergy to arrange for their Sunday duty in holiday time, and in some cases our men are compelled to return to their parishes for Sundays. Occasionally it is possible to secure the services of a lay-reader, who can read most of the service for a few Sundays, and in some cases a neighbouring clergyman is able to take an afternoon service. But as the parishes are amalgamated and grow larger this is a matter of increasing difficulty. The matter has reached the point that probably in many country parishes the Churches may have to be closed for a few Sundays to allow the clergyman to obtain a short rest. But feeling is very strongly opposed to this.

What is perhaps the most important parish in Dublin and consequently in the Free State, has just fallen vacant on the appointment of Canon Phair, Rector of Christ Church, Leeson Park, to the Deanery of Ossory. Christ Church has a long tradition of Evangelical teaching, and although the type of Churchmanship has been raised of late years, nevertheless the Church stands for a moderate and sane form of Evangelical teaching. The new Dean had been Incumbent of the parish for eleven years and his health was giving obvious indications that the strain

was telling on his physical condition. Accordingly, when the offer came of the Incumbency of Kilkenny, which carries with it the Deanery of the fine old Cathedral of St. Canice, the medical advisers of Canon Phair were emphatic that he should exchange the very arduous work of his exacting parish for the comparative quiet of a Cathedral City. Speculation is rife as to his successor. The Incumbency is regarded as a stepping stone to a Bishopric, besides being the largest congregation in Dublin. But as the appointment is in the hands of trustees, speculation is idle.

Although there are some of our parishes in which the appointment of the Incumbent is vested in Trustees, most of the patronage rests in the hands of a Committee of Patronage. These Boards of Nomination consist of seven members—three elected by the parishes, three by the Diocesan Synods, with the Bishop of the Diocese in the Chair. The tendency is for Trustees to seek release from their trusts and to hand over their patronage to the normal and statutory Committee of Patronage. There are still a few cases of private patronage in the Church of Ireland, but these have almost entirely passed away.

I have before now in these columns emphasized the remarkable absence of party spirit, or indeed of party cleavage in our Church. That spirit of faction which is a characteristic of things Irish is almost unknown in our Church. This was not always the case. Some thirty years ago feeling ran high and if we go back fifty years to the period of the disestablishment it was even bitter. But all this has died away. Not two decades ago the Church of All Saints, Grangegorman, in the north side of Dublin, and its Vicar, Canon Hogan, were the objects of the utmost suspicion and distrust by the more Protestant section of the Church. Attacks were constantly made in the Synod on the teaching there given. But a few months ago when the venerable Canon passed away, all this had been forgotten, and the news of his death came as a real grief to every Churchman in Dublin. He had not changed, but charity and understanding had. It was felt by Evangelicals that the Canon's position, though different from their own, was yet reasonably within the bounds of the Prayer Book, and that he himself was absolutely loyal to the Reformation settlement. Canon Hogan's successor, the Rev. E. Campbell, has been for some years Succentor of St. Patrick's Cathedral and is a Churchman of the very moderate type. Irish Churchmen, even when holding "high" views, are not given to "ritualism" and are sensible enough and instructed enough not to annoy their people by phrases and poses which they do not like.

It is a great pleasure to be able to record a much more hopeful spirit with regard to the political situation, which this time last year appeared to most of us to be quite hopeless. The Treaty party has been returned to power, which is an endorsement of their policy and of their administration. The Republicans have secured a fair number of seats under the system of proportional representation which the Free State has adopted. Had the elections been conducted on the ordinary straight vote, they would have obtained very few seats. As they refuse to take the oath as prescribed in the Treaty and Constitution, they cannot sit in the *Dail*. The campaign of violence has ceased, and now that the Free State appears to have won, the Roman Church—having waited long to be sure

which way the cat was going to jump—is using its power on the side of the victor. The Roman Bishops are calling the Republican priests to heel, and they have no choice but to obey. It must not be forgotten that there are still some 13,000 youths and maidens interned for their country's good. All they have to do to get out of jail is to sign a statement that they will not oppose the government of the country with arms—but they do not see their way to make this modest concession. Needless to say they form a problem, as they cannot be interned for ever. Yet it is difficult to see how they can be let out.

Labour in Ireland has run amuck. Strike follows strike. And organized Labour has been split by the return of Mr. Jim Larkin from his American prison, where he had been incarcerated for criminal anarchy. Labour did badly at the general election and is much weaker in the *Dail*. But none the less everybody seems to be on strike. But we are a people that put up with anything, and time was made for slaves. We are so glad to be alive, and to be no longer bombed by day and raided by night that we do not mind the lesser inconveniences of high prices and disorganized business. It takes a great deal to throw out of gear an agricultural country where it does not matter to cows or crops if trains do not run to time, or shop assistants strike against a cut in wages. As a man remarked to me the other day: "At any rate no one can stop the grass from growing."

Be all this as it may, it will be many years before the country will be either so prosperous or so content as in 1914. At present we are the most heavily taxed people in Europe—heavier than England. Industry is at a standstill, credit is low, unemployment is serious, but yet we manage to jog on. As has been wittily said, "In Ireland it is the impossible that happens and the inevitable never comes off." The epigram is really true and it keeps our hearts up.

CANADIAN CHURCH LIFE.

Special to *The Chronicle*—Our Canadian Correspondent

The Diocese of Saskatchewan has probably the most nimble and vigorous prelate on this continent. He is in action all the time. Yesterday, preaching and pleading up and down the British Isles for support for his work carried on in a thinly-settled prairie province. Today capering round a baseball diamond or diving off a springboard into the swimming hole of a Church Boys' Camp. One day he dashes off a caustic note to a jockey association that ventures to seduce or intimidate the clergy into passive assent to its dubious ethics, the following day he is in the newspapers outlining a simple method of Church Union somewhat to the consternation of his Episcopal brethren. In fact, there is a whirlwind of activity all the time, and it is an off day when no Episcopal tradition is scrapped to the horror of his prelatical associates. About twenty years ago he organized, financed and carried through the most daring and hazardous scheme of Church extension ever attempted in this country. In those halcyon days before the great war, Saskatchewan was receiving settlers by thousands every day. Dr. Lloyd saw that a unique situation had to be met by unusual methods. Men

he could not find in Canada to enter the ministry in sufficient numbers to man the parishes that were rising out of the prairie by the score. With an empty pocket-book, and a full heart he set out for his favorite stamping grounds, the British Isles. Up and down that country he painted in vivid colors the vastness and the loneliness of today and the might and the multitude of tomorrow. It was the picture of the artist and the expert pleader. In six months' time he returned with sixty young laymen who were at once provided with sixty ponies and sixty camping outfits and sent forth to sixty different centres there to minister as best they could to the lonely immigrants. In time these men were during winter sessions brought into the theological college in Saskatoon, where they were prepared for ordination, and now for the most part they are parish priests, realizing the great vision so daringly set before them many years ago. This summer, during the dog days, the Bishop spent the inside of the week at one or other of the many Anglican Boys' Camps in his diocese. He was renewing his youth with the lads and at the same time demonstrating to them that their Bishop was keenly interested in their daily occupations and future prospects. He is looking for a keener set of churchmen in the future and more enthusiastic parents of the present. Although only elevated to the Episcopal bench a few short years ago, Bishop Lloyd is being keenly watched by the Canadian Church for many high hopes are entertained of his daring and capacity to blaze a new trail in church experiment that will lead to fruitful results. Bishop Lloyd has, of course, many who doubt his wisdom and hold their breath when he makes some new departure, but thus far his most hazardous enterprises have apparently been justified by results. It is such a rare event to have a man of head-long vigor and risky undertaking elevated to the Episcopal bench that the Canadian Church rather enjoys the thrills that are forthcoming and expectantly anticipates his next move.

The death of your beloved President caused much sorrow in Canada, where he had grown in favor as the days of his tenure of office progressed. His gracious visit to Vancouver, British Columbia, as the guest of our people, was his last public appearance, and that of itself created a new bond of fellowship. His notable words of good will and neighborliness caused us to more fully appreciate the cordial understanding that exists between these two nations, and the wisdom and benefit of the same. Your sorrow therefore was ours and the breadth and depth of our feeling was manifested in pages of news concerning his life and death, carried by our journals of all descriptions, to say nothing of the glowing tributes paid from every pulpit and platform. He had set his hand to the strengthening of a world court that had been established by the League of Nations, and while his success seemed very problematic, nevertheless from the point of view of Canadians he was engaged in a righteous cause and one that possessed great possibilities in the promotion of peace. A nation holding the balance of power in the world, occupies a very grave position of responsibility and sooner or later its fidelity to that responsibility will be tested. Canada has no desire whatever to be entangled in the quarrels of Europe, but we feel that our strength added to the strength of Britain is the measure of our contribution towards the peace of the world. Alone we would be regarded as of little avail, but as part of a great empire we really have an honorable and influential

part in the affairs of the world. If the nations that love peace and ensue it were to co-operate and express their desires in no uncertain voice the danger of further entanglements would vanish. The late President Harding seemed to us to desire that his nation should throw the full weight of its enormous influence into the adjudication of those international differences that were likely to lead to war and thus by anticipating trouble to end it. At all events, Mr. Harding won Canadian admiration by his sincerity, his fidelity and his courtesy. The outpouring of sorrow over his untimely death was but an outward expression of a deep international fellowship. The senior generation of the present time recalls with gratitude the very marked tokens of love and respect that were manifested everywhere in the United States when good Queen Victoria died. This union of hearts in sorrow must strengthen our understanding of one another in the strenuous competitions of national rivalry.

King's University, Windsor, Nova Scotia, bears the distinction of being the oldest university of the British Empire outside the British Isles. It has succeeded in "carrying on" under many adverse conditions since the year of its founding in 1790, but its friends have had no end of anxiety. While Nova Scotia is the oldest of the Canadian provinces, in point of settlement, it has not participated to anything like the extent of western provinces in the development of this country in the last half century. The university itself is Anglican in foundation and maintenance, but somehow since the beginning we have not been able to popularize such institutions. Whether it was arrogance on our part or foolish jealousy on the part of other communions, it is impossible to say but the fact is that ultimate greatness has not been reached by any of those foundations of learning that were launched with high hopes and much courage in the early days of Canada. Several, of course, are still doing a good work, and are influential beyond what one would naturally expect from such limited resources, but they are not recognized as great national institutions. They draw their sustenance from a limited constituency and they exert their influence in like manner over a limited area. Since the establishment of King's University four other denominational seats of learning have arisen in the Maritime provinces and have divided the students that would have been better served in one. However, the die has finally been cast and it is expected that King's will shortly be removed to Halifax where with Dalhousie and other colleges it begins a new and more effective career. It is one of the very notable facts in connection with Canada-by-the-Sea, that more Prime Ministers, distinguished statesmen, college principals and noted scholars come from that quarter than from any other similar area in the Dominion. Whatever, therefore, may be said in criticism of the small college the fact remains that in that locality they seem to have been mothers of men, men of whom the whole country is proud.

A somewhat similar movement is in progress on the Pacific Coast. In the spirit of party rivalry, two Anglican theological colleges were established in Vancouver years ago. At first they had an entirely separate and distinct existence of their own. Then a peculiar compromise was effected which seemed to the outsider to emphasize the division in our ecclesiastical family rather than modify it. This agreement brought the two colleges together under one roof and yet while they dwelt together they lived apart. There were

two Heads, and different lecturers were provided for controversial subjects. They had two chapels and worshipped apart, but they ate together and took their physical exercise on the same campus. In recent years this duplex existence has been done away and now a step further is about to be taken. Co-operation among the various theological colleges in affiliation with the provincial University is about to be tried. On certain subjects the theological students of all communions will receive their lectures together from the same professors. On others our students will have their lectures in their own class rooms by our own Anglican instructors. This plan has been in successful operation for about ten years in Montreal and there seems to be no desire to depart from it. Of course if the Anglican Church has any right to exist or any real contribution to make to the spiritual well-being of the world, we must have the opportunity of dwelling quite frankly upon those subjects which most vitally affect Anglican ideals and convictions.

Bishop Lucas of Mackenzie River, has the distinction of presiding over the most northerly diocese in the world. Herschel Island, well within the Arctic Circle, is one of his older stations and was originally occupied for many years by the present Bishop of the Yukon, who was its first resident Missionary. Still nearer the Pole is a Mission Post on Coronation Gulf. This is where the so-called blonde Eskimos were discovered and among them an Anglican Missionary has resided for ten or fifteen years. Almost as soon as the news of the existence of those aboriginees came out a white Missionary and two Eskimo catechists from Herschel Island volunteered to visit them. This journey, while successfully negotiated, was full of danger and difficulty, but it led to permanent work. From the "See City," Fort Chipewayan, to Herschel Island involves a river journey of 1,400 miles under very primitive conditions. This the good Bishop takes almost every summer. The most notable Mission and institution in the diocese is Hay River. Here an up-to-date Indian Boarding School is established. The buildings are extremely well built, heated, furnished and manned by excellent teachers. This is a worthy recognition by the Canadian Government of what our people owe to the aboriginees whom they have dispossessed of their hunting grounds. There is an ample farm stocked with cattle and horses connected with the Mission; and agriculture is practiced as a means of subsistence for the School, and instruction for the scholars. The various departments are united by telephones and a modern laundry forms an important element in the equipment of the institution. This School is 800 miles from the nearest railway station. It takes an impelling conviction far deeper and stronger than mere social service to induce men and women to work and suffer in areas and among people such as these. The basis of Missionary enterprise to be permanent and effective must have the voice of divine authority behind it saying "go into all the world."

The aggressiveness of the Roman Church is indicated by the blatant organization of its laity in the Knights of Columbus, and by a skillful propaganda through the press, lecture platforms and other plausible devices. To those with a sense of humor, it is very amusing to follow the overtures of good will and good fellowship that are poured out upon Protestants when a campaign for funds or other favors is in progress. The discerning, how-

ever, have no delusions concerning the significance of such courtesies, for a "heretic" is a heretic no matter what the blandishments of the moment may be. Controversies of old, though often marred by enmity had this advantage, they kept our people informed,—imperfectly informed perhaps on ecclesiastical questions,—but in these days of universal courtesy and social and business expediency we have a generation of Protestants that knows little and cares less concerning the foundations of their own faith. The Roman Church, to its credit be it said, has never forgotten its responsibility in the matter of instruction. Today the time seems opportune to them for a policy that includes instruction of the "faithless" as well as the faithful and full advantage is taken of the occasion. One asks in good faith, "Why not"; since so much of present Protestant theology is of the amateur layman type, and so much of our ecclesiastical "leadership" consists in gathering into catchy formulae the outpourings of those mysterious gentlemen who are reputed to dwell on "the street" and possess the gates of all wisdom? The Roman Church still exercises the right, a right that she has always claimed, to direct, combat and command in things spiritual. She has a definite objective and an age-long method, and these things beget confidence and hope in the confused and distressed. Will Protestantism ever learn to speak with assurance and authority?

A few years ago the well-known publishers, Messrs. Hodder & Stoughton, offered a prize of $2,500 to the Canadian author that would produce the best Canadian novel. In due time the competition was closed and the award was made to Mr. Gordon Hill Grahame, for the story that has since appeared as "The Bond Triumphant." The story itself is rather commonplace and was likely to be lost amid hundreds of other books that create no public interest of any notable dimensions, when it suddenly sprang into prominence through being denounced by the Roman Church. The plot is laid in the City of Quebec in the days of Bishop Laval, the first Bishop of New France. As a matter of fact a niece of the Bishop is the heroine of the story and she brings her distinguished relative into the novel with comments that are not always complimentary. It is true the author has tried to guard himself against the displeasure of the church by a judicious sprinkling of compliments, but he has evidently not been successful in concealing his guile. Possibly little attention of a public character would ever have been paid to the position of the Church on this subject were it not that the serial rights of the novel had been secured by a leading publisher in Canada and one section had already appeared, when to the astonishment of the readers of the magazine, the withdrawal of the novel was announced. The pressure that was sufficient to intimidate a publisher under the circumstances, particularly when that publisher was established in Protestant Ontario and not in Roman Catholic Quebec, was evidently very powerful. Of course, the person that profits by the sale of the book will find this flutter of denunciation a great advertisement and a great promoter of interest, but the incident is mentioned here simply to indicate how aggressive the Church of Rome has become since the war. The dream of a Holy Roman Empire, aye and a greater than ancient Rome, seems to possess the minds of those who guide the destinies of that Church. The movements of Italy on the Mediterranean, the activity of the Church in her attempt to repossess

England, the aggressiveness of her propaganda on this continent—all indicate that she believes that the day of destiny has almost arrived. The conquest of Rome can only be accomplished by a purer faith, and by a holier devotion.

The Bishop of Kootenay, Doctor Doull, in his charge to his Synod, summarizes the position of the Anglican Church in Canada on the subject of Church Union as that of marking time and apparently sees no prospect of marching forward in the near future. Nothing should or can be done, in his judgment, to interfere with the progress of the consummation of the Union of Presbyterians, Methodists and Congregationalists now almost complete. For years the United Church will be so occupied in adjusting itself to the new order it will in all probability be unwilling and unfit to think of any other changes. The Baptist Church will not discuss Union save on the basis of absorption and that in this country would be a rather large order for so small a Denomination. The Bishop sees no prospect whatever for any success in overtures to the remnant of the Presbyterian Church that has refused to enter the Union with the brethren who recently voted yes. The ground of that refusal and the justification of that division was the necessity to carry on Presbyterianism. How then could they stultify themselves by a union with Anglicans? In these observations the Bishop summarizes the situation with precision. It is only by the occurrence of the unforseen and unforseeable that any substantial progress can possibly be hoped for within a quarter of a century. The fact is that the hopes raised by the action of the Lambeth Conference in 1920 have turned to disappointment. The concessions made to other protestant communions, with the view of opening the door to a fuller and better understanding, have been met with coldness if not contempt. They say "you have gone a little way in acknowledging our Ministry, there is therefore no principle to forbid the full acknowledgment of mutual validity and equality." In this it would seem as though they were in a strong position. In any case, they believe that to stand still just now is to make the greater progress. In the meantime the strength of the Anglican Church is to be strong —strong in her fidelity to the Master, strong in that steadfastness of character and that reasonableness of temper that have caused her to be sought hitherto as a safe councillor and a reliable guide.

As this article is being written the members of the many Executive Committees of General Synod are on their way to Calgary, a city situated in the foothills of the Rockies. This is the first time that the Church's chief representatives have gone further west than Winnipeg. At the present time it is felt by both Churchmen and political leaders that the relations between East and West have to be very carefully handled. There is a growing tendency to irritability and impatience one with the other. The West thinks that the East is ignorant of their trials and unsympathetic with their needs. The East on the other hand feels that the West proclaims its prosperity in one breath and its poverty and need of help in another. The Western Churchman exclaims, you ought to do more for us. The Eastern Churchman replies, possibly but you ought to do more for yourselves. Human nature is prone to follow the line of least resistance. It has not been to our credit as Canadian Churchmen that we have so long accepted financial assistance from England and in some cases still accept it. As a matter of fact it has been in the

past much easier to raise money in the British Isles than in Canada, regardless of our giving power, because the English had the will to give and we had not. However, as wealth develops all excuse for looking elsewhere for assistance is passing and the virtue of independence is being developed. Perhaps Eastern Canada has been too hasty in conferring a virtue, so recently acquired, on the brethren beyond the Great Lakes. At all events it has come to pass that Eastern Bishops and other Churchmen are making this journey to Calgary in the hope that it may promote a fuller knowledge and a deeper fellowship. "Sirs ye are brethren" must ever be borne in mind and what "brethren" should do, we trust will be graciously and generously done in East and West and North and South.

PRACTICAL RELIGION

In our daily life we have come to recognize that there are certain immutable laws that govern the physical world. We know that if we observe these laws we profit, if we break them we suffer. We know, for example, that fire will burn and by the knowledge of its characteristics, we are able to use heat in industry and home life. We also know that if we fail to recognize the habits of fire we destroy instead of create. In a word, we accept as irrefutable these laws of the physical world. At the same time we recognize that we as free agents do not have to respect them. We can, for example, if we wish, leap from the tenth story of a building, but, if we do, we know we are defying the law of gravity and will certainly meet death.

We know at heart that God has established laws in the physical world. We also know that he has made it possible as free agents to observe or neglect these laws.

For some reason we seem to have forgotten that God is as eminent in the spiritual world as in the physical. We fail to see that in that realm he has established laws as infrangible as those in the physical world. Rather we forget that these laws exist.

We know, for example, that if we wish to receive good from others we must do good to others We know that we cannot lie and be trusted. At the same time there is no compulsion to do good unless it be to live a happy life. We have the privilege of being selfish and deceitful if we are willing to incur the inevitable results just as in the physical world we may burn our fingers if we wish.

The point to keep in mind, however, is that God's laws obtain as surely in the spiritual as in the physical world, and that if we wish to succeed we *must* obey them.

This may seem a rather low plane upon which to live. It is one, nevertheless, upon which our Lord is willing to accept us if we can reach no higher one for He said to Philip on one occasion that if he could not accept Christ's claim to identify with the Father on His own words, he could at least on the obvious evidence of His works.

It would be one step forward toward the goal if we could as easily accept the dominance of law in spiritual matters as we do in the physical world.

BOOK REVIEWS

LITTLE LIFE STORIES. By Sir Harry Johnston. New York. 1923. The Macmillan Company. Price: $2.50.

Sir Harry Johnston has changed his medium. The author of "The Gay Dombeys" and "The Veneerings" is not meeting the success with his short stories that his novels found. The charm of his long stories is that in them one becomes well acquainted with the characters, and the spirit of the time and place in which they occur. The "Little Life Stories" are all too short for any of this acquaintance. It is only after reading them all that you get the pulse of the period, the late eighteen hundreds, and still then no character stands out long to be remembered, as does the man who did the right thing in the story of that name.

Most of them are fairly pleasurable reading. There is the one of "The Young Messiah", about whom his mother thought "there was an indefinable look, a something not easily described." There is Adela Totsworthy, who lived and lost because she so hated her surname. And in "Good-Night, Old Man!" the nurse is really in love with the wounded hero, just as you were hoping. The first one, "The Pituitary Gland", is the most original; the last one, "The Task", which is nothing but the debate within one man's mind, is the best in its insight and thoroughness.

They are none of them stories that will be discussed three years from now. They are easily read snapshots of life, snapshots that have not been retouched. And Sir Harry Johnston can do better than that.

BOOKS IN BLACK OR RED. By Edmund Lester Pearson. New York. 1923. The Macmillan Company. Price: $3.50.

A man must love books very deeply to write an appreciation such as "Books in Black or Red". It is a book about books, affectionate and light, but knowing withal.

Mr. Pearson does not limit himself to discussion of the style of the classics. Nothing in the field of letters is too remote for him to have known and loved. He haunts old, obscure book-shops, he laughs preposterously through one whole chapter about a first folio Shakespeare, he talks very seriously of the art of murdering, and he tells of many diverting literary hoaxes. Collections fascinate him—not first editions necessarily—but collections of Beadle's Dime Novels or even of "bad poetry."

Through the book is sprinkled an array of most unusual pictures. They range from a reproduction of the cover of "Bill, the Blizzard; or Ted Jack's Double Crime" to the portrait of "Han Yu, who wrote a Firm Note to a Crocodile, and won a Diplomatic Victory."

With such an assortment of live subjects to choose from, any reader would find something to his taste in "Books in Black or Red."

THE FRIENDSHIP INDISPENSABLE. By Charles E. Jefferson. New York. 1923. The Macmillan Company. Price: $.75.

This little book is a veritable *multum in parvo,* and is not to be measured by the number of its pages. It has only eighty-eight, but they are crowded to the full with contemporary facts, concerning our British cousins, which

every American should know. But more important still are its insights, and the spirit of international good will that breathes in all its pages. Dr. Jefferson's purpose is to aid in the strengthening of those ties that unite the two peoples, and to help in the creation of a better understanding between them. A service of this kind is especially needed in a time like the present, when so much is being done, in our own country, to stir up a spirit of ill feeling and suspicion against our brethren across the sea. "Three of our Presidents," our author states, "have publicly declared that war between Great Britain and the United States is unthinkable. That cannot be said too often. We should form the habit of saying it. All the people should be educated to say it." (p. 85).

British conditions after the war, England's attitude towards us, the religious and political life of the people, Anglo-American friendship and its foes, are among the important topics discussed. There is something of sombre interest in being told that the national debt of Great Britain is over forty billion dollars, and taxation consequently is so great that the average Englishman pays out one-third of his income to the government. It is because of this high taxation that London, unlike New York and Paris, is a city of horses and not of automobiles. To keep a little Ford car one must pay the tax-collector ninety dollars a year!

According to the author's observations English church life is quite free from fanaticism and theological delusion, which is more than can be said of the church life of our own land. "I heard of no groups of people who were bent on making mischief by pushing those who differed from them out of the church. Premillenarianism, if it exists, is quiet. No body of zealots calling themselves Fundamentalists claim to have a monopoly of the faith once delivered to the saints." (p. 41). Of the Established Church and its relations with the Non-conformist bodies he has the following to say: "The Anglican Church is very much alive. If it was once asleep it has now awakened. If it was once belated, it is now forging ahead. A new spirit has fallen on it. It has taken a bold attitude to economic and social questions. It has taken a changed attitude to Non-conformists. This attitude was revealed in the Lambeth Proposals on church union. There was a fraternal and conciliatory spirit in those proposals which marked the dawn of a new day. The ancient wall of partition is crumbling. The old-time prejudices and bigotries are slowly melting. The interchange of pulpits is progressing. Now and then it creates irritation and evokes a strident protest, but having started it will go slowly forward. There is a better feeling in Non-conformist circles toward the Established Church than I found in my former visits. I heard nothing but kind words from Free churchmen for their Anglican brethren. In many communities rectors of Anglican churches and pastors of Free churches are working together in social enterprises with the utmost cordiality." (p. 44).

Dr. Jefferson found the people of England in earnest over the *League of Nations*. "One of the unfading pictures of my life in Britain is the picture of the Archbishop of York extolling the League of Nations in a park to a crowd of Englishmen under umbrellas!" (p. 78).

Dr. Jefferson, as always, writes in a very engaging style, and his book is bound to do good.

THE RETURN OF CHRISTENDOM. By a Group of Churchmen. New York. 1922. The MacMillan Co. Price: $1.75.

ANGLICAN ESSAYS. The Anglican Com-

munion as Catholic and Reformed. New York. 1922. The Macmillan Co.

The Return of Christendom is a well supported volume. The American edition has an introduction by Bishop Brent. Bishop Gore introduces both the American and English editions, and G. K. Chesterton has an epilogue at the end, which might just as well have been in front. As the volume was gotten up for the instruction of Anglicans by Anglicans there is a bit of ecclesiastical irony in the fact that the man chosen to clinch the arguments, as it were, is now for the time being, a faithful son of "the Holy Roman" instead of "the Anglo" Catholic Church. Mr. Chesterton's departure is an illustration of the unhappy fact that one can never be sure how long Anglo Catholics will stay with the Church of England. The main object of this interesting volume is to prove that the modern Church would be wiser to get its ideas of unity and political economy from the medieval Church. Some of Chesterton's farewell remarks are not quite so dogmatic as he can be. "It would be as absurd", he contends, "to talk as if all medieval men were as wise and happy as the saints, as it would to talk as if all the modern men were as stupid and squalid as the millionaires." His evident dislike of people of wealth did not prevent his accepting all the money they would give him on a recent American lecturing tour. Another characteristic remark is that, where he is praising the Church of the Middle Ages, he insists: "The point is not so much that that age was relatively right while this is relatively wrong; it is rather that the Church was relatively right when all ages were relatively wrong." His use of "relatively" is mild for an ardent medievalist, and we can let it go at that.

Bishop Brent gives vent to some of his lesser known "Catholic" views which can be made to fit either a Roman or an Anglican atmosphere. "Each of the essays", he claims, "calls for a fearless application of Christian truth to modern conditions", and "all look with courageous hope to the establishment of the Kingdom of God among men." "It is for us", he adds, "to live not an incomplete but a Catholic life. We should gather into one galaxy of glory all noble characteristics, the mystic beauty, the irresistible power, which have been in the individual centuries", and, we should avoid "the vicious habit of referring everything to the Reformation of the 16th Century", which "is the antithesis of Catholic. It is from the nobler efforts of the Middle Ages that we should seek to go forward." This is progress with a slip!

Father Bull says one thing worth agreeing with: "You are wrong in narrowing your Catholicity to the sanctuary and the home." But he ends with the usual hallucination, that "the church's Catholic complex of dogma, discipline and devotion" is the sure cure for all the ills that flesh is heir to. There is both perplex and complex in this assumption. But the book is worth reading, especially such chapters as "The Return of the Kingdom of God" and "The Failure of Marxism".

Anglican Essays is a book of greater size and importance. One gets us into a different moral and spiritual atmosphere while perusing its more numerous pages and more thorough treatment of the things that have made the Church of England respected everywhere for scholarship and sound thinking, respected at least until the Oxford Movement led it into a sphere hostile to bigger things, including Protestant theology. It is by its own claim "A

collective review of the principles and special opportunities of the Anglican Communion as Catholic and reformed." Two archbishops and two archdeacons appear among the seven authors. It remarks very pertinently that "the main body of Anglicans have been very reticent, though others of their fellow church people have not, and though the Roman Catholics have been carrying on an active propaganda." Through this neglectful attitude of the solid majority of English church members, an ignorant generation has grown up, "less accurately informed as to the great religious issues of the sixteenth and seventeenth centuries."

In a book like *Anglican Essays* one gets out of the region of devious argument and mutilated fact and enters that of powerful and progressive truth. Nothing is more needed just now than such a restatement of historical Anglicanism. There is the same desire for better life that one gets in *The Return of Christendom,* but in the *Anglican Essays* the search is irrevocably hitched to the person and character of Jesus instead of to a romantic notion of a flitting medievalism.

THE SHEPHERD-PRINCE. An Historical Romance of the Days of Isaiah. By Abraham Mapu. Translated from the Hebrew by Benjamin A. M. Schapiro. Published by the Translator. Bible House. New York.

Here is a book that must be placed alongside the *Prince of the House of David,* Farrar's *Darkness and Dawn, The Prince of India, Ben Hur,* and even with *Pilgrim's Progress,* and yet, so far as the English of it goes, it is the work of a man scarcely fifty years old who could not speak or write a word of English at the age of twenty. Its author was a Russian Jew writing in Hebrew and living nearly a century ago. By his essential Jewish character and his profound Hebraic scholarship, supplemented by a vivid poetic imagination, he was enabled to set forth idyllic descriptions of Ancient Bethlehem and Jerusalem that indicate an extraordinary and innate love of the finer ideals of a race, which make Zionism and other human impossibilities realizable only in a world beyond the grave. This novel, in contrast with other fiction, is profoundly scriptural in language and thought, and abounds in imagery that can be found nowhere else so startlingly vivid outside the pages of the Old Testament. Ancient Jews are depicted as they have been for centuries, as a group of people strangely, almost miraculously held together, good and bad, sordid and spiritual, now up, now down, with all the extremes of righteousness and evil closer together than seems to be found in other races or individuals.

The religion of "The Shepherd-Prince" is altogether of the Old Testament, as if there had never been a New Testament. The result is a novel in which the utmost cruelty is committed in the most natural way, while in the midst shine out the finest deeds of heroism and love. Prussianism at its worst was never worse than the characters of this book in their desire to make life frightful for the hated enemy. Songs of hate are frequent and almost frenzied. So are songs of love. Exalted ideas of truth and beauty, of service and worship, are there, but they are entirely matched by their vivid opposites. In this respect it pictures the best world possible in antiquity before the coming of Christ. Amid all the beauty of ancestral ceremony and aspiration, there is not apparent a word that would suggest the New Testament hope of a time to come when war and its horrors shall be no

more. The prophets had forseen such a day, but this Russian novelist does not give it room. Men should hate and love, women should hate and love. And all should fight with equal intensity. It was a splendid atmosphere for captains and kings, just the kind which some of our own prophets longed for in the recent World War as the nursery of heroic action. The language is better than the acts. Burning of houses and their occupants, ruthlessly and without too marked a tendency to repent it, this sort of thing presents in these pages a low state of civilization, not yet tempered by the softer influences of that great Jew who later came from Nazareth and taught that salvation was better than destruction. Yet one who reads on has a quickening sense of being nigh to nature at its best, where great poetry is produced by souls in revolt against the downward pull of brutality. It took a considerable genius, greater than any *quasi* "Before Adam," to bring such a life before us with the profound likes and dislikes of unspoiled man, not far enough removed from the beast to be dull and indifferent.

Three forces lie back of this remarkable book. First, the spirit and times of a wonderful man called Isaiah. Second, the continuity of that spirit as revealed by a literary genius, Abraham Mapu, whose Russian environment and Israelitish inheritance enabled him to picture to us vividly the feelings of an age nearly three thousand years behind us. Third, there is a Jewish translator, all Jew at heart, yet touched up by a Christian and American atmosphere, who is able to penetrate the past as few could, and throw a light upon it more transparent than others could. There is a unique connecting link of the days of Isaiah through the crude suffering days in nineteenth century Russia drawn again by an American of the same blood, and the same intensity of expression. Indeed, we have in this book a case of history repeating itself. As Fitzgerald really took the place of Omar Khayyam and made the Medieval Persian live again in the Mid-Victorian Irish-English-man, so we may say that Mr. Schapiro is more than translator. There are some beautiful lyrics in the English of *The Shepherd Prince*. To read it is to get the Bible, as it were, brought up to date, and the modern reader is lifted clear out of Post-War cynicism into a Pre-Christian loyalty to something totally different, part of which should never have been lost perhaps. In the midst of a night or day of horrors, for example, the characters of this book can speak psalms rivalling David's or deliver bits of oratory as thrilling as Isaiah's! Pity is never wasted. When they do evil they rejoice in it without a pang. "My love for him is stronger than death; therefore my jealousy is fierce as hell", says the tender maiden who is the heroine, after a night of house burning and murdering. It is a background of human life never to be forgotten, even though we as Christians prefer a bit of the New Testament love for one's enemies! It is a book of thrills, almost of blood and thunder, and it is not less so because it is also a book of the deepest romance and the sweetest poetry. There is nothing like it in present-day fiction and it is worth reading for that alone.

"THE RETURNING TIDE OF FAITH." By Neville S. Talbot, D.D., M. C., Bishop of Pretoria. New York. 1923. Fleming H. Revell Co. Price: $1.50.

There are several notable things about this book. Its author is what is called a missionary Bishop in South Africa. The titles printed with his

name are those of the Church and the army. He is a doctor of divinity and a bearer of the military cross. His father, retired Bishop of Winchester, was a noted scholarly Tractarian, ranking thus with Bishop Gore, though now reported to be what may be called humaner and more modern in belief. The Bishop of Pretoria is still a young man. He is as tall as Phillips Brooks. With his physical proportions and his unusual intellectual foundation, a great career may be expected. Beginning as was natural with his inheritance, as a High Churchman, he became a considerable student of philosophy and science. This tendency, with his admiration for Henry Scott Holland, whose "advanced" Churchmanship was always tempered by an unusual mixture of love of humanity and scholarship, has led him today to a position something like Bishop William Temple's, wherein modernism is made a near neighbor to church loyalty in creed and ceremony.

The articles of this book were originally published in the Johannesburg Rand *Daily Mail,* which as Bishop Talbot remarks, is hardly "famous either as a producer or consumer of theology." The welcome given to the newspaper articles induced him to publish the book as interesting and helping "the man in the street." He insists that he did not purpose treating of controversial subjects, therefore, "there is nothing in this book on the great subject of the Sacraments." It will be observed that if the Bishop had remained a true High Churchman he never would have permitted himself to call the Sacraments a controversial subject. Nor would he have admitted that the Church "is well developed on the side of the ministry of the Sacraments. She needs reinforcement in the ministry of the Word." "Odd as it will seem to many," he adds, "it is clear that the Christian, if she knows her business, will have again to be the guardian and champion of rationality in faith in the face of irrationalism in religion." He believes that his "rough-hewn volume will stand the severe test of modernity." It is only an orthodox man like this who would accept the Virgin Birth and yet dare say, "the evidence for the Virgin Birth is not very strong. It is not like the Resurrection, in the sense that it is not that without which Christianity could never have been . . . It is, therefore, too much to say that conviction about the birth is absolutely necessary for a Christian." His faith in it is based on the fact that "It is of a piece with the new-creative act of God." Perhaps the best thing said in defense of the Virgin Birth in a generation is this sentence: "Something very vital is lost if the initiative in the birth of Jesus was but a husband's love for his wife."

Neville Talbot may be classed with certain new and attractive religious writers in the Church of England who are partly High in doctrine and altogether modern in interpretation, with the human interest always first. He belongs to the school of Studdert Kennedy, William Carey and Donald Hankey, with perhaps Percy Dearmer and Maude Royden at a greater distance. All these give the impression, in more or less degree, of trying to get away from High Churchmanship without losing it; in other words, trying to eat the doctrinal cake and have it too. The style of writing is ultra simple, though the Bishop does not descend to slang and profanity as Mr. Kennedy does in taking the name of his "Sacred Aunt" in vain! His fear of having his meaning missed makes him become at times too plain and simple in his use of English. There is not much

gained by this loss of dignity and beauty.

THE OLD WORLD AND THE NEW. Prayers Collected by L. H. M. Soulsby. And "Girl Guide Prayers and Hymns" (For use in Camp and Club Room). Longman's Green & Co. London. Price: $.40 and $.45.

A small volume of prayers—for various occasions and to be used not only in private devotions but in connection with church service. Their object being as stated in the preface to keep the moral thoughtfulness of personal religion and yet to lift out of private mindedness.

The collection of prayers doubtless will help many people who depend upon such external helps and desire to have petitions close at hand which they can use for the reason that their habit of prayer demands such help.

For freer spirits such helps are not of great value. However such manuels have a definite place of value in all churches.

Of the same sort is the *Girl Guide, Prayers and Hymns*—but more elaborate since it includes scripture passages, suggested hymns from the ordinary Hymnals and other hymns that are selected from other sources.

UNCLE JAMES' SHOES. By Doris and Samuel C. Webster. New York. 1923. The Century Co. Price: $1.75.

In an age which tends to consider a man queer if he is a Christian believer, and a downright freak if he is a gentleman, it is pleasant to be able to commend as clean, wholesome and entertaining a novel as *Uncle James' Shoes*. The book is a romantic comedy. It is romantic because it has a most attractive and refreshing love story winding through it like a brook, and also because its outlook on life is that of the romanticist. The romanticist has an immense advantage over the realist because as a matter of fact this world is a very romantic world, full of grief and joy and tears and laughter and love and hate and heroism and villainy, a world full of a lot of people that are very good and a lot that are very bad, a great many that are both good and bad, and a considerable number that are neither good nor bad, and the romanticist can get in touch with it all, whereas realism, however highbrow, labors under the disadvantage that it is not true. The book is a comedy, because of the wit that shines out from it here and there, but still more because of the humor of the situations in which the characters are placed. This is, in our opinion, the best kind of humor, and very often the book reminds one of the work of Mr. Webster's illustrious uncle, Mark Twain. This is sometimes true not only of the situations, but also of the descriptions, as, for instance, when Uncle James is described as having "always been a bachelor, technically speaking". The character drawing has a vividness which makes it first rate. There is a very good plot which moves along at a brisk pace and keeps the reader's interest to the close. The book deserves success.

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THIS venerable Society holds and has always held that Evangelical Truth is the heart of the Gospel of Jesus Christ. The promotion of this Truth is a contribution towards the spread of the knowledge of the Gospel and involves a corresponding resistance to all doctrine or doctrines that have proved to be at variance with it. It involves, also, an obligation on the part of all loyal members of the Protestant Episcopal Church to resist in courageous, lawful and proper ways, all practices within this Church that are at variance with its Evangelical and Protestant character.

The resistance of false doctrine and disloyal ritual and practices has been the business of this Society since its foundation, and in this work it has had the assistance of many of the distinguished clergy and laity of the Church. The present membership, entirely loyal to Apostolic Order, reconsecrates itself to the spread and defense of Evangelical Truth, and invites all right-minded men within this Church to give their sympathy, aid and cooperation. It is apparent to all thoughtful men that at no previous time was the need of this work more imperative; for the propaganda on the part of those seeking to de-protestanize the Church and rob it of its Evangelical nature, now in open evidence, is poisoning the minds of many pious and unreflecting souls. The result of this "blind leading of the blind" will be to bring costly disaster to the Church itself, as well as to many of its members, from which recovery will be doubtful.

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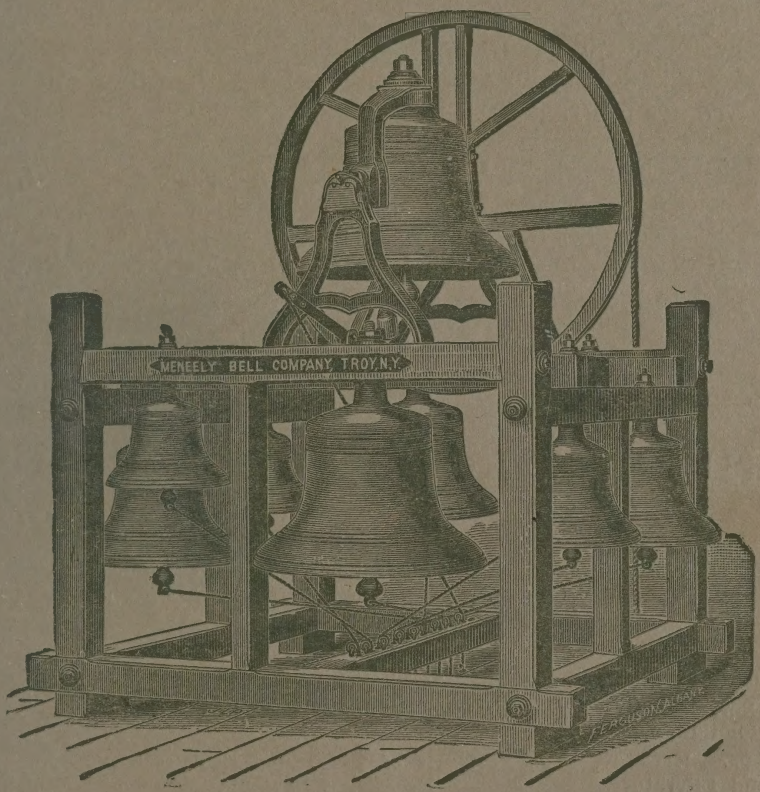

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